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## VITALIZING RELIGION INSTRUCTION<sup>1</sup>

The object of this paper is to present a general summary of the present condition of religion instruction in our Catholic parish schools and to offer some constructive suggestions towards its further improvement. It is unnecessary before this experienced assembly to emphasize the importance of this subject or to dwell on the oft-repeated truism that the teaching of religion is the fundamental reason for the existence of our Catholic School System.

In these days of overcrowded curricula and ever-increasing demands, this elementary truth is liable to be obscured; and in our anxiety about many things we are very apt to forget the one thing necessary. A summary of the literature on this subject reveals a note of interest and a general dissatisfaction with the results thus far accomplished. There seems to be a common agreement among Catholic educators that the religious instruction in our schools is not on a par with the secular instruction, and that our measure of success has been very modest compared with our possibilities and ideals.

The supreme test of success or failure in our religious training is the after lives of our pupils. Unfortunately in the great school of life we have no standardized moral or achievement tests and must base our judgment more or less on opinion. Judgment day above will give an accurate and adequate solution of our problem.

It is frequently asserted in current literature that the records of our Catholic school graduates are not always such as to fill the heart of the lover of Christ with joy unbounded. For example, we are informed that a too large proportion fall by the wayside in later life or join the ranks of the Church dormant;

<sup>1</sup>A paper read at the meeting of the Superintendents Section of the C. E. A., April 8, 1926.

that a vast number of them rush into mixed marriages, putting the love of man or woman above the love of God; that too few of them are found as missionaries in pagan lands; that our Catholics generally do not excel their non-Catholic fellow-citizens in the natural virtues of honor, or business integrity, or loyalty, or truthfulness. A concrete example of this latter weakness of moral fiber was recently offered in one of our largest mid-western dioceses. In a drive for an educational fund, four and one-half million dollars were pledged. Four years later only 60 per cent of these pledges were made good, although there was no apparent excuse for this failure such as lack of business prosperity.

With these facts before us it would seem inopportune to glory unduly in our accomplishments of the past and to imagine that we have attained the Catholic ideal. How many of these defects are due to the inherent weaknesses of human nature and how many are due to the imperfect religious training given in our Catholic schools? Bishop Bellord, in his work "Religious Education and Its Failures," attributes the greater proportion of the collapses in adult life to the defective system of teaching religion in the school.

The late lamented Dr. Yorke of San Francisco suggests that our meager results are due to the fact that there has been a seepage of secularism into our system and we are giving much time and attention to education plus religion but little time and attention to religious education; that in our zeal to imitate the dechristianized public school we have "gone in the way of the Gentiles who know not God" and have not refused to offer incense to the Golden Calf; that we are giving a hundred-dollar education in secular subjects and a five-cent education in religion; that some of our schools are like the barren fig tree and will merit the same condemnation.

Other thoughtful students of Catholic education have recognized this same dangerous tendency and have suggested a thorough scientific study of the whole problem with attention directed on our present methods, curricula, discipline and teachers. The Department of Education of the University of Notre Dame has already undertaken such a study for our Catholic high schools. There seems to be a like need for our elementary schools. In the remaining paragraphs of this paper an attempt will be made to sketch the general outlines of such a survey.

## I. METHODS

Vitalizing religion instruction in our schools will mean a careful study of our present methods with a view to their improvement. We might summarize the common defects under three heads: (1) Wrong order of presentation, (2) overemphasis on memory, (3) neglect of sentiment.

1. The usual order of presentation followed in the religion class is the logical or theological order found in the catechism and not the psychological order followed in the other subjects of the curriculum. The catechism has been called the most unpedagogical of all our textbooks. "It is all there and it is all true." But it is not all there in the order best suited to the child mind. What is lacking in the book must be supplied by the teacher. Yet how often do we visit a Christian Doctrine class and find the teacher of this subject ignoring such fundamental principles of pedagogy as: concrete before abstract; sense knowledge before thought knowledge; facts before definitions; simple before complex; known before unknown. How often do we find the religion lesson presented in the order of words, ideas, things, instead of the reverse order of things, ideas, words.

If we desire our children to get a grasp on things instead of words, then the penny catechism must be supplemented by abundant previous explanation and illustration. How this can be done in practice is well shown in the work entitled "The Catechism Explained in Story Form According to the Munich or Psychological Method" (in five volumes), by Father Baierl of the Rochester Seminary. It begins with the objective presentation, a story from the Bible or life, a picture, a saint, a detail of church history or liturgy. Out of this objective lesson the Catechetical Concepts are evolved, abstracted, then combined with the catechetical answer, and finally applied to the daily life of the pupil.

It will thus be seen that the Munich Method has the great advantage of preserving the catechism and, at the same time, making it intelligible to the child. It thus combines the narrative and the catechetical form of presentation and avoids the undesirable features of either method used exclusively. Practical experience in the classroom seems to indicate that the purely narrative form, as presented in two of our more recent

religion courses, is not entirely successful, since it leads to a certain vagueness and haziness of concept in the mind of the child which is not desirable in religion.

2. The second common defect of method is the overemphasis on memory at the expense of understanding. According to the late Dr. Shields, "the prevailing system places too much reliance on mere memorizing of doctrinal formulae and too little intelligent effort is expended in making religious truths functional in the minds and hearts of the pupils." It has been well said that the only method commonly used in Christian Doctrine is the gastronomical method aptly described in the words: "Take this book and eat it." The children cry for bread and are given a stone. The dry scholastic chunks of dogma are given to them, and a modern miracle is confidently expected to change these hard nuggets into nourishing food. Is it any wonder that the children look forward to such a class with dread and look back on it with a feeling of disgust? Mere brute memory has never given a vital knowledge of religion or of anything else. Parrots do not go to heaven, and children trained in this fashion are liable to suffer the same fate.

On the other hand, it must not be concluded from the above facts that all verbal memory work should be excluded from the religion class. *Abusus non tollet usum*. In every science there are certain formulae, short, concise, exact, which summarize its laws and principles. In religion, likewise, there are certain definite, clear-cut definitions and formulae which crystallize the accumulated wisdom of the ages. Exact expression here is important, even if it outpaces the child's momentary clearness of perception or understanding. Verbal memory here must be brought into play to preserve the "form of sound words" and to retain the matter for a clearer future understanding. Certainly explanation and illustration should precede and break down, as far as possible, the barrier which separates the thing from the word; but the final fixing process, both in science and religion, is largely a matter of verbal memory.

3. The third defect prevalent in our methods of teaching religion is the tendency to neglect the appeal to the heart, the feelings, the emotions of the child. Our methods follow largely our catechisms, and our catechisms follow largely our theologies, and our theologies follow largely the methods of presentation of

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Curriculum



the scholastics. But in thus slavishly following these models we are liable to forget a very important consideration. The great schoolmen of the thirteenth century, in their cold and critical treatises, aimed simply at truth and not at moral improvement or edification. They were convinced that in the search for truth it is detrimental to arouse the emotions, but they well knew that such appeal is absolutely necessary to persuade men to practice it.

Therefore St. Thomas himself felt the need of completing his exquisite tract on the Eucharist by composing his sublime hymn, "Lauda Sion Salvatorem," perhaps the most perfect union of theology and poetry ever penned by the hand of man. Moreover, we are liable to forget that the age of the scholastics was also the age of the Miracle plays, the age of Dante, and the age of the Gothic Cathedrals which contain all the "poetry of our faith frozen in eternal marble." The Religion of the Middle Ages, therefore, was not merely a religion of reason; it was also a religion of love and sentiment. It appealed not only to the head with its precise formulation of doctrine, but also to the heart with its art and architecture, its drama and poetry.

The tendency in our schools of the present day is to over-intellectualize religion at the expense of the emotions. This method might be ideal if knowledge always became love and faith always produced works. But, unfortunately, we know that this is not the case. St. Ambrose warns us that "*Non in dialectica complacuit Deo salvum facere populum suum*," and we know from history that the martyrs did not pour out their blood for abstractions.

The only religion that will function in practical life is the religion that has reached the heart of the child. But the heart of the child is no more thrilled by the cold abstractions in the catechism than by the rules for fractions in arithmetic. As in the middle ages, so at the present day, the dry bones of doctrine must be clothed with living flesh by frequent appeal to art and music, drama and poetry. Otherwise we shall be teaching catechism without teaching religion.

## II. CURRICULUM

Vitalizing religion in our schools will mean a careful study of the present curriculum, with a view to its improvement. Even

a hasty survey of the subject seems to indicate two principal weak points: (1) Lack of correlation; (2) lack of definite suggestions for the use of the supplementary aids to instruction.

1. The Catechism, Sacred History and Liturgy form one organic whole and should mutually interpenetrate. Yet, as usually presented to our children, they appear as separate and distinct units. The religion course, likewise, forms one organic whole with the so-called secular subjects, yet, as usually outlined in the syllabus, it appears in splendid isolation. The only bond of union between the different branches of the curriculum seems to be the strap which holds the various books together. We are told that in religion we have—what secular educators lack—a heaven-born center of correlation. Yet we have made little use of this in the practical arrangement of our courses. They are each shut up in a watertight compartment, and a Catholic course of study is still a misnomer, since the present handbook is usually only the state or city syllabus sprinkled with holy water. Until we possess such a work, religion will always remain in our schools a more or less superfluous appendage.

Up to the present we have trusted largely to the ingenuity and resourcefulness of the teacher to point out the relation of religion to the other branches of the curriculum. We need in our various courses of study more explicit directions in black and white to help the teacher find and convey to the pupils this vital connection. Religion has been the inspiration of the masterpieces in literature, art, music. It has been the mighty force, down through the ages, determining the destiny of men and of nations and affords the only center of unity for history. It has been the motive power of countless explorers and pioneers who made possible the modern geography. Yet how much of this is realized by the children in our Catholic schools, and how many of the detailed facts are inserted in the various courses of our curriculum?

2. A second need in our religion course is more definite suggestions as to the use of projects, problems, dramatization and visual aids. Why should these important helps to pedagogy be used in other subjects and neglected in religion? The object of all these devices is to present abstract truths in concrete form so that they may appear more real and be more easily grasped by

the mind of the child. But we all know that the truths of religion are, at the same time, the most highly speculative and the most directly practical, since they are intended not merely to inform his mind but also to form his character. But they will have no more effect on his practical life than the multiplication table unless they are brought down from the clouds of abstraction and presented to him so as to fill his senses and lay hold of his imagination. The practical recognition of this fundamental pedagogical principle is not much in evidence in our present courses of study in religion. A few praiseworthy attempts have been made to utilize the rich abundance of materials at hand and to adapt them to the requirements of our children. But much work still remains to be done before religion receives the same benefit from these devices as do the other subjects of the curriculum.

### III. CHARACTER FORMATION

Vitalizing religion in our schools will mean a careful survey of our present methods and practices of character formation. For this is of vastly greater importance than the contents of the curriculum. Due need of praise must be given for the good results accomplished, but a critical study of the subject seems to indicate certain imperfections. These may be summarized under three heads: (1) Underemphasis on the natural virtues; (2) overemphasis on authority; (3) infrequent use of the lives of the Saints.

1. There seems to be a tendency in our schools to emphasize the supernatural virtues at the expense of the natural. The latter are taken too much for granted, and the results oftentimes are sad indeed. We Americans pride ourselves on a keen sense of honor, and we are fond of talking about fair play and the square deal. One who has lived in a foreign country realizes that this trait of the American character is not an empty boast, but something very real and very admirable.

How do the graduates of our Catholic schools rate when compared with those of secular schools in this regard? We should expect a much higher average, since these virtues should be the natural flowering of our whole religious system of training. In a recent test in the matter of honesty given to several

hundred school children the highest rank was attained by the Boy Scouts, the second by the parish school children, and the third by the public school children. It would be hazardous to base a conclusion on this inadequate experiment; nevertheless it seems to have some foundation in experience. In theory the supernatural is based on the natural, but it is not always so in practice.

A professor of moral theology in the seminary was once asked by a student whether a certain thing was a sin. He replied: "No; it is not a sin, but it would not be a 'decent trick.'" How many of our Catholic boys and girls will hesitate to commit sin but will not scruple at committing things which are not "decent tricks." How often, for example, have we seen deliberate cheating in examinations! It is not entirely unknown, we are informed, even in our clerical seminaries. Surely such practices strike at the very foundations of character and betray a weakness in our system of training.

Perhaps it would be well if some such code of honor as that of the Boy Scouts were introduced into our schools, and the natural virtues of truth and loyalty and sincerity were placed there in their proper positions as the foundation of the supernatural. For high school students we have a recent book constructed along these lines in Dr. Cooper's work entitled "Play Fair," and for this we owe him a debt of gratitude.

2. Another imperfect phase of the character training given in some of our schools is the tendency to overemphasize the principle of authority to the detriment of individual initiative. *Sic mando, sic jubeo, sit pro ratione voluntas*. Any system of discipline in charge of Religious is peculiarly liable to this weakness unless carefully guarded. If all of our children were to remain within convent walls for the rest of their lives, then we would have little to fear for their future. The voice of the Superior, the rule and the bell would insure their perseverance in the paths of virtue. But, unfortunately, most of them must go out and face the world, standing on their own two feet and minus all supports and crutches. Unless they have acquired the habit of self-reliance and self-direction, we must be prepared to witness a tumble. For example, how often have we not seen children, forced to go to daily Mass as a part of the school discipline, and in later life giving up even Sunday Mass attendance. Daily



Mass is, indeed, eminently praiseworthy, and the pupils may well be persuaded to be present, but, if forced to do so, it no longer remains a virtue.

Such a system ignores the fundamental law that all human improvement is from within outwards and that there is no such thing as compulsory virtue. Unless our system of discipline, therefore, allows sufficient freedom for the child to develop initiative, unless he has acquired the habit of doing his duty all day long and all the time for the sake of a supernatural motive—in a word, unless his only fear is the All-seeing Eye of God—then our schools have failed to form that rugged type of virtue necessary in the stress and strain of modern life.

3. A critical survey of our present practices of character development reveals a third imperfection—namely, a tendency to neglect the lives of the Saints as inspiring models for our children. We are told that education is matter of ideals rather than ideas. In profane history we teach ideals of patriotism by frequent appeal to our national heroes, but in sacred history we have not yet fully realized the powerful influence which the lives of the Saints might exert on the lives of our children. The Swiss Protestant historian Foerster recognized the value of such examples when he wrote: "The Saints are of imperishable importance in the world of education. They illuminate and demonstrate the teaching of Christ by linking it up with every-day life and practice. 'Thou shalt' is indeed important, but 'Thou canst' is of even greater importance; and this is the lesson which is forced upon us by their mighty and consistent example."

If we desire to vitalize religious teaching, surely no better material is at hand than the lives of the Saints presented to our pupils in an attractive manner. But to employ these effectively we must not dehumanize the Saints, turn them into grey ghosts, or exhibit them like the plaster of Paris figures in a show window. Every child is a hero worshiper, but his hero must be a living personality. Saint Aloysius, for example, will appeal to the average boy if the real facts of his life are correctly set before him. But where will you find the boy who will be thrilled with the desire to imitate the St. Aloysius portrayed in the traditional pictures—with eyes riveted on a skull, a crucifix in one hand and a scourge in the other? We need a new series of the lives of the Saints for our schools, adapted to the child mind

and divested of various exaggerated forms of melancholy piety. Only thus will the Saints become for our children real live models attracting their imitation.

#### IV. TEACHERS

Vitalized religion in our schools must come in the last analysis from the Religious teacher. "Life comes only from life" is a very old scholastic maxim. Methods, curriculum, discipline are important, but above these and beyond these is the living voice and radiant personality of the teacher. All else is secondary, all the other things are merely dead tools, but the teacher is the living artist who finally moulds the plastic clay into a vessel of honor or a vessel of dishonor. Much, therefore, will depend upon her skill and former training. If it has been intelligent and thorough, we need have little fear of failure; if it has been haphazard and shallow, we can hardly expect success except by way of a miracle.

What is the present status of the preparation for teaching religion given in our various novitiates? It would be hazardous to generalize in the answer to this question. But there seems to be an impression among experienced Catholic educators that much of our work is "Love's labor lost" on account of a defective preparation. A former superintendent of schools, now a member of the Hierarchy, in one of the meetings of this association stated: "I can give it as the sum total of my experience, information and belief, that a very large proportion of our Religious teachers receive little or no methodical preparation for the teaching of religion; but begin and continue the work with scarcely more than a word knowledge of the Catechism and the facts of Bible history and an acquaintance with some prayers and devotion practices. And if they are ill-prepared at the beginning of their teaching career, they seldom improve during it."

Certainly the fault is not with the rank and file of our teachers. Their zeal for self-improvement is a byword in all our halls of learning. In average talent and ability they are superior to the teachers in the secular schools, because the ill-paid rewards of teaching do not enlist, as a rule, the services of high talent and extraordinary ability. The influence of their example over the minds and hearts of our children is beyond the power of words to

describe. The spectacle of men and women who can pursue spiritual things with a more powerful passion than that with which men and women of the world follow after gold and fame and sensual love is an asset of our Catholic school system whose value is beyond human estimation.

In conclusion it will not be superfluous to state that the purpose of this paper is not destructive but constructive criticism. "Divine discontent" must not be interpreted as undue pessimism. An attempt has been made to compare our present results with the standard of our ideals and possibilities. We are not unmindful of the fact that our parish school system here in the United States is still in its infancy. Up to the present time our energies have been largely expended on problems of buildings and equipment and organization. But the "brick and mortar" age, at least in our larger dioceses, has now almost passed, and our future progress will depend on a concentration of attention and study to the upbuilding of the intellectual and spiritual edifice.

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## A COMPARATIVE STUDY OF SOME TEXTS IN EDUCATIONAL PSYCHOLOGY

The curricula of teacher training institutions are almost as varied as the institutions themselves, yet educational psychology ranks uniformly high in the estimation of the framers of these curricula. All, without exception, of thirty teacher training institutions, concerning whose curricula data were published in *The School Review* of January, 1924<sup>1</sup>, offered courses ranging from 2.5 to 216 semester hours in educational psychology. This is noteworthy because, of the forty-one subjects listed in that study, educational psychology alone is offered by all the institutions represented. In the majority of states educational psychology is required for a teacher's certificate, and frequently it is a prerequisite to all other courses in education. These facts make it apparent that teacher training agencies tend to regard a course in educational psychology as one of the best preparations for prospective teachers.

Two studies, one in 1922<sup>2</sup> and another in 1924<sup>3</sup>, were made to ascertain the place which experiment holds in first courses of educational psychology as well as the texts and manuals in use. In 1922 Remmers and Knight published data obtained from 41 of the leading colleges and universities of the United States and presented a list of 34 different texts then in use. In 1924 Douglas made a similar study and published data from 65 institutions presenting a list of 32 different texts. Such a variety of choice makes us ask whether the state of educational psychology is still in such an unstable condition that no agreement has been reached as to what should be taught to prospective teachers, or whether it has become so crystallized that the content of one text is about the same as that of any other.

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<sup>1</sup> Reavis, W. C.: "The Determination of Professional Curriculums for the Training of Teachers for the Secondary Schools." *School Review*, 32:27-35, January, 1924.

<sup>2</sup> Remmers, H. H., and Knight, F. B.: "The Teaching of Educational Psychology in the United States." *Journal of Educational Psychology*, 13:399-407, October, 1922.

<sup>3</sup> Douglas, O. B.: "The Present Status of the Introductory Course in Educational Psychology in American Institutions of Learning." *Journal of Educational Psychology*, 16:396-408, September, 1925.



These considerations led to the present comparative study of beginners' educational psychologies. So decidedly different are some of the texts, not only in content but also in viewpoint and organization, that an accurately detailed comparison of them is impossible. The authors most frequently in use in the 1924 list were grouped and placed according to their frequency and rank and compared respectively with the authors in the 1922 list as compiled from the two studies previously referred to. Table 1 shows this comparison.

TABLE 1.—*Authors of Textbooks in Educational Psychology Used in 1922 and 1924.*

	1924		1922	
	Rank	Frequency	Rank	Frequency
Starch.....	1	25	1	11
Gates.....	2	18	none	none
Strong.....	3	13	8	2
Woodworth.....	4	12	6	4
Pyle.....	5	12	none	none
Freeman.....	6	10	5	5
Thorndike.....	7	9	2	10
Terman.....	8	9	7	3
Seashore.....	9	9	4	6
Colvin.....	10	6	3	7
Judd.....	11	4	9	1
Averill.....	12	3	7	3
Parker.....	13	3	9	1
Gordon.....	14	2	8	2
Hollingsworth & Poffenberger.....	15	2	9	1
Hunter.....	16	2	9	1
James.....	17	2	9	1
Pillsbury.....	18	2	5	5
Titchener.....	19	2	none	none
Bolton.....	20	1	9	1

Of these twenty works those which are general psychologies merely, experimental or applied psychologies and methodologies were omitted in the present study. The eleven texts which remained, and which may be classed as educational psychologies, were studied in order to compare their contents. Each book was read rapidly and the number of pages devoted to each topic tabulated. Fifty-two distinct items were encountered, presenting a spread of subject matter wholly inadequate for the purposes of comparison. Related elements were therefore combined in order to reduce the table to a workable size. Thus the term

"Nervous System" includes sections on physical growth; "Emotion" includes feeling and interest; "Character and Will" includes personality and mental hygiene; "Tests and Measurements" includes mental and achievement tests and statistical methods; "Miscellaneous" includes all items not already listed, as well as chapter questions, exercises, references and blank pages. In this way the original unwieldy table was boiled down to the fifteen elements indicated in Table 2.

This reduced table indicates fairly well the diverging opinions of textbook writers as regards the subject matter proper to a beginners' course in Educational Psychology. No one author treats all fifteen elements; six is the lowest and thirteen the greatest number of items treated by any one author. By summing the percentage of pages given by all the authors to each item and arranging the result in order from the greatest to the lowest percentage, it was possible to compare the importance attached to each item from a double point of view; namely, the number of authors treating each item, and the sum total percentage of pages allotted by all the authors to each item. The following order obtains.

The comparison shows that, with the exception of "Tests and Measurements" and "Sensation and Perception," the first eight items hold the same position of importance whether we consider the number of authors treating them or the sum total of pages allotted to each. "Tests and Measurements" is treated by seven of the eleven authors, but holds the second place in the relative number of pages devoted to it. This is due to the inclusion of Terman's "The Measurement of Intelligence" which is devoted exclusively to this single phase of educational psychology. The earlier texts do not mention tests and measurements; some, in fact, were published before the testing movement had well begun. There is also an attitude among many that measurements should form a separate course and not be included in educational psychology proper.

Another marked variation is seen in the treatment of "Special Subjects"; while it stands last in the first column, it ranks ninth in the second. "Attention" is treated by more than half of the authors, but the small percentage of space allotted it indicates scant notice. The treatment accorded to "Character and Will" reveals unmistakably the neglect into which this faculty has

TABLE 2.—Per Cent of Pages Devoted by Various Authors to Fifteen Topics in Educational Psychology.

Author	Date of publication	Heredity	Phy. G. and nervous system	Sensation and perception	Memory and imagination	Attention	Thinking	Emotion	Instinct	Character will	Learning	Ind. diff.	Transfer	Tests and meas.	Special subjects	Miscellaneous	Total %
Colvin, S. S.	1913	.....	.....	7.7	34.5	13.0	10.4	.....	11.3	.....	9.5	.....	11.9	.....	.....	1.7	100
Thorndike, E. L.	1914	3.7	3.7	.....	.....	.....	.....	2.0	15.7	.....	46.4	21.8	5.6	.....	.....	1.1	100
Terman, L. M.	1916	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	96.1	.....	3.9	100
Freeman, F. N.	1917	.....	7.9	8.2	6.4	4.4	5.5	.....	18.0	8.1	19.3	6.9	7.9	.....	.....	7.4	100
Gordon, K.	1917	.....	5.5	6.9	15.4	2.8	12.6	1.4	8.9	0.5	18.5	.....	2.7	.....	14.4	10.4	100
Starch, D.	1919	5.0	.....	4.0	.....	.....	.....	.....	3.5	.....	11.8	9.9	13.8	8.2	35.2	8.6	100
Averill, L.	1921	11.5	1.7	5.6	1.7	3.8	2.4	4.7	24.4	4.1	5.3	7.2	.....	5.9	.....	21.7	100
Pyle, W.	1921	.....	.....	.....	13.4	1.6	6.0	2.5	.....	.....	23.5	6.0	9.7	9.2	.....	23.1	100
Strong, E.	1922	2.6	.....	.....	22.0	.....	.....	5.0	.....	.....	20.7	.....	.....	15.2	.....	11.1	100
Bolton, F.	1923	5.6	.....	2.6	14.2	.....	8.0	.....	9.6	.....	5.6	4.2	4.0	19.9	.....	23.3	100
Gates, A.	1923	.....	8.3	12.4	0.04	0.8	5.2	5.8	8.7	0.6	21.8	3.6	4.3	12.5	.....	15.96	100
Total	.....	49.8	27.1	47.4	107.64	26.4	50.1	21.4	100.1	13.3	187.4	59.6	59.9	167.0	49.6	133.26	1100

fallen. Only four of the eleven authors treat of either character, will, personality, or mental hygiene; out of a sum total of 1,100 pages only 13.3 per cent is devoted to this all-important phase of education.

Pursuing the trend of emphasis a little further, we might compare these results with the general review of studies in educational psychology made during the past five years, given by B. T. Baldwin in the *Psychological Bulletin* for April, 1924.\*

The 181 studies reviewed there are grouped as follows under five headings:

Learning .....	47 studies
Technique of Teaching and Study.....	52 studies
Pre-school Education .....	9 studies
Moral Development .....	16 studies
Special Subjects .....	57 studies

Regrouping these studies for the sake of comparison with the present article, we find that 59 of the studies bear on the matter included in our third table under the term "Learning"; 57 bear on special subjects; 23 on tests and measurements; 16 on moral development; 11 on memory; 7 on interest; 5 on reasoning; and 1 on mental imagery.

From the preceding data, the following conclusions seem justifiable:

1. There is no uniformity of opinion, as to content and organization, in the textbooks compared.
2. There is considerable gross agreement concerning a few items, such as learning, memory, instinct, transfer of training, individual differences and thinking.
3. There is great variation in these same items when the works of the earlier authors are compared with those of the more recent publications. Thorndike, for instance, gives 4.5 times as much space to the treatment of instincts as Starch does, and 3.9 times as much to learning.
4. Intellectual development, tests and measurements, and individual differences are receiving increased attention while character formation and the will are gradually being overlooked.

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\* Pp. 203-224.



## TEACHING PHONETICS

Frances Jenkins, in an article on *The Development of a Meaningful Vocabulary and of Independence in Word Recognition* (14:89) says "that the *premature* introduction of phonetic training and the *overemphatic early work* frequently crowd out varied activities needed for the all-round development of little children. This premature emphasis leads to lack of systematic work later when the children are capable of more intensive training. The second and third grades are the period in which such training should be given. . . . No separate work in phonetics should be done until the child has established the habit of thought-getting, has a reasonable stock of sight words, and has begun to note freely gross similarities and differences in words." Judd (15:141) says that "it seems to be suggested by the dominance of oral language at the beginning of school life that the word unit be accepted at first and analysis be introduced later when it is needed to keep the word units clear." Brown, in his article, *The Formulation of Method in Reading* (2), states: "It seems to me to be a radically wrong procedure to introduce such a large amount of abstract phonetic drill in the earliest stages of reading as is often found. The predominant emphasis in method at the beginning must be upon the instantaneous recognition of words and word groups, the mental process being concerned with meanings rather than with word forms."

Miss Hardy, a teacher in the elementary school of the University of Chicago, begins phonetics during the sixth week of school (17:112). According to William S. Gray (9:33), "A number of progressive schools follow the practice of introducing phonics about the end of the second month of the first grade." In the course of study in reading that she prepared for the St. Cloud Public Schools, Ruth Ewing Hilpert (11:21) states that "the fast-moving group (in the first grade) is usually ready for the introduction of phonics during the second month, the average group during the third month, and the slow-moving group about the middle of the year." Some teachers introduce phonetics about two months or six weeks before the close of the first school year (8:229); others have found it advantageous to defer formal phonetic training until the children are in the third grade (2).

As children need the names of the letters of the alphabet before the end of the first grade, they may as well learn the sounds of the letters, too, and at the same time have their attention directed to a few simple phonetic facts. We conclude, therefore, that when the children have acquired an initial vocabulary of between sixty and one hundred words, and have begun to notice the gross similarities and differences in these words, phonetics should be introduced; varying with conditions, this period comes within the second or third month in school. Phonetic instruction should continue throughout the primary grades, and, when necessary for remedial work, should be introduced into the middle and upper grades.

#### HOW SHALL PHONETICS BE TAUGHT?

William S. Gray (9:37), in his article on *Principles of Method in Teaching Reading as Derived from Scientific Investigation*, says that "an effective method should provide a system of phonics which leads to a natural and accurate pronunciation of words when the sounds of the successive elements are combined, and which will aid, rather than interfere with the analysis of longer words when they are encountered in grades above the second." The opinion of the National Committee on Reading as expressed by Frances Jenkins in the Twenty-fourth Yearbook (14:90-91) is that "all phonetic training should deal with words as units; attention to elements should be secured by covering or underlining parts of the word," and that "the habits taught should lead to accurate pronunciation and enunciation as well as to ready recognition. . . . All early work in phonetics should be very simple; it should deal with common familiar words and with phonetic elements needed by the children," as "failure to relate phonetic training to actual reading situations is a serious fault." In the opinion of Gates (7:45-46), "an acquaintance with many small words as wholes should precede training in word analysis. What is desired is that the learner see long words as wholes made up of small words already known. To have secured a fair visual vocabulary of short words first, is to simplify the whole process and to profit by the greatest positive transfer. . . . It should be understood that the purpose of analytical work is not the perception of longer words piece by piece, but a clear grasp of a whole of significant parts."

From the study of handbooks of phonetics and of the teachers' manuals of different series of readers we find that there are two phonetic systems in present use that are fundamentally unlike. In one of these, the *traditional* method, words are analyzed in the form *h-at*, *r-at*; in the other method, which is called the *natural* method, words are analyzed in the form *ha-t*, *ra-t*. According to Burbank (3:275), the traditional method is wrong and unscientific. When this method is followed, "the sounds of the initial consonants are usually taught incorrectly—for example, *b*, *p*, *d*, *t*, *g*, and *k*, as *bu*, *pu*, *du*, *tu*, *gu*, and *ku*; *l* as *ull*, and *r* as *err*. When these initial consonants are blended with *family* phonograms, we get monstrosities that do not even suggest the correct pronunciation of the words that are being taught: *b(u)at*, *p(u)at*, *(u)l and*, and *(e)r at*."

"If we pronounce a monosyllable such as *till*, slowly, we find that the stress is upon the blend *ti* and that we naturally and correctly pronounce it *ti-ll* rather than *t-ill*. An initial consonant cannot well be pronounced apart from the vowel that follows it. When an effort is made to do this another obscure vowel sound inevitably is formed, and the word becomes *tu-ill*. This fact the teacher should keep in mind in grouping words for purposes of phonic instruction. The principle should be to group such words as emphasize the natural blend of initial consonant with following vowel to give the *open* sound" (26:203). These arguments, we see, are in favor of the natural method.

Osburn's (16) opinion is that "the latter method (traditional) has the advantage of most general use, while the former (natural) has two advantages not possessed by the latter. In the first place, most English words are divided into syllables in such a manner as to connect each vowel with the *preceding* consonant. Thus we have *la-dy*, *ri-pen*, etc." In the second place, ". . . the first method unlocks more syllables with the same amount of labor."

Applying to these two systems the criterion set down above that "an effective method should provide a system of phonics which will aid rather than interfere with the analysis of longer words when they are encountered," we reach the conclusion that a correct system of phonetics should be based upon the natural, rather than upon the traditional method.

## WHAT PHONETICS SHALL BE TAUGHT?

In order to determine the relative value of letter sounds and phonograms as related to reading, Osburn (16) made a study of the first 2,500 words in the Thorndike Word Book. These "are the 2,500 words which occur most frequently in what we all read. One hundred and eighty-six of these 2,500 are nonphonetic or sight words. The remaining 2,314 can be mastered through phonetics. The following lists show the relative occurrence of the consonants, vowels, and phonograms in this list. The most economical thing to do is to teach most carefully those elements which occur most frequently. In the following columns the most important elements are at the top."

*Relative Value of Consonants and Consonant Combinations in the First 2,500 Words of the Thorndike List*

Initial consonants	Number of syllables	Final consonants	Number of syllables
s.....	409	-r.....	375
t.....	385	-n.....	344
c.....	306	-l.....	211
p.....	230	-s.....	171
d.....	227	-t.....	146
.....	216	-d.....	112
b.....	213	-m.....	104
r.....	200	-p.....	87
m.....	184	-nt.....	69
l.....	180	-re.....	66
w.....	137	-ce.....	64
g.....	130	-se.....	62
n.....	122	-th.....	62
h.....	113	-nd.....	60
v.....	81	-st.....	57
th.....	69	-ve.....	52
st.....	68	-ng.....	52
pr.....	54	-te.....	48
ch.....	42	-ck.....	45
.....	.....	-c.....	43
.....	.....	-ch.....	40
.....	.....	-f.....	39
Total.....	3,366	Total.....	2,309
Grand total.....	3,607	Grand total.....	2,967



*Relative Value of Vowel Combinations in the First 2,500 Words of the Thorndike List*

Vowels	Number of syllables	Vowels	Number of syllables
Short <i>e</i> .....	465	Short <i>y</i> .....	121
Short <i>i</i> .....	355	— <i>or</i> .....	98
Short <i>a</i> .....	347	— <i>ar</i> .....	94
Long <i>a</i> .....	220	<i>ea</i> as in each.....	89
Short <i>o</i> .....	205	Long <i>u</i> .....	88
— <i>er</i> .....	203	<i>o</i> as in son.....	65
Long <i>i</i> .....	178	<i>ee</i> as in meet.....	64
Long <i>o</i> .....	163	— <i>le</i> .....	49
Long <i>e</i> .....	148	<i>ou</i> as in our.....	44
Short <i>u</i> .....	133		
		Total.....	3,229
		Grand total.....	3,722

*Relative Value of Initial Letter Combinations in the First 2,500 Words of the Thorndike List*

Phonograms	Number of words	Phonograms	Number of words
<i>co</i> .....	83	<i>ca</i> .....	31
<i>st</i> .....	60	<i>so</i> .....	30
<i>pr</i> .....	54	<i>ha</i> .....	29
<i>re</i> .....	53	<i>br</i> .....	28
<i>de</i> .....	45	<i>la</i> .....	28
<i>th</i> .....	43	<i>gr</i> .....	27
<i>be</i> .....	39	<i>sp</i> .....	27
<i>se</i> .....	39	<i>su</i> .....	27
<i>ma</i> .....	38	<i>wi</i> .....	27
<i>fo</i> .....	37	<i>bo</i> .....	26
<i>pa</i> .....	37	<i>to</i> .....	26
<i>di</i> .....	34	<i>tr</i> .....	26
<i>ch</i> .....	33	<i>ho</i> .....	25
<i>fa</i> .....	33	<i>mo</i> .....	25
<i>in</i> .....	33	<i>ro</i> .....	25
<i>sh</i> .....	33	<i>sa</i> .....	25
		Total.....	1,126
		Grand total.....	2,500

"Some of the consonant and vowel combinations are omitted because they unlock less than 2 per cent of the 2,500 words. In such cases it is advisable to teach the words as sight words" (16).

Burbank (3) lists forty-four elementary English sounds that must be taught. The phonograms representing these sounds are as follows:

- I. Vowels: *a, e, i, o, u, w, y.*
- II. Vowel Digraphs: *oo, oo, au, aw, ai, ay, ee, ea, ie, oa, oe, ow, ue, ew.*
- III. Diphthongs: *oi, oy, ou, ow.*
- IV. Consonants: *b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z.*
- V. Consonant Digraphs: *sh, ch, tch, ck, ng, nk, th, wh.*

Anderson and Merton (1:336-348) have found that "practically two-thirds of all phonograms commonly taught would not need to be learned separately by the pupils, since the words containing them can be unlocked with the help of ten phonetic rules of pronunciation." The following are the ten phonetic rules referred to:

1. When *e* comes at the end of a word of one syllable the *e* is silent and the preceding vowel is long. This is known as the rule of "Final *e*"—*can, cane; not, note; cub, cube.*
2. When two vowels occur together in a word the first vowel is long and the second vowel is silent. This is known as the rule of "Two vowels"—*boat, people, neither, train, seize.*
3. *C* before *e, i, or y* has the sound of *s*—*cent, city, fancy.*
4. *G* before *e, i, or y* has the sound of *j*—*gentle, ginger, suggested, gypsy.*
5. *W* before *r* is silent—*write, wrestle, wrap.*
6. *K* before *n* is silent—*knight, knock, know.*
7. *G* before *n* is silent—*gnat, gnaw, sign, gnome.*
8. *Ph* always has the sound of *f*—*phonograph, elephant, phlox.*
9. When *ed* comes at the end of a word it adds a syllable when preceded by *d* or *t*—*roasted, faded, laughed, rolled.*
10. In words ending in *tion* or *sion* the accent falls on the next to the last syllable—*graduation, profession, ascension.*

Pending more accurate investigations in the subject, the following is suggested as a tentative basic phonetic list for the grades. The order in which the elements recommended for each grade are taught should be determined by the relative value of each element as shown in Osburn's lists, and by the frequency of the element in the children's basal reading vocabulary.

#### Grade I.

1. The consonants *b, c* (hard), *d, f, g*, (hard), *h, j, k, l, m, n, p, q, r, s, t, v, w, x, z.*
2. Final *ing, s, ed*, (optional).
3. Consonant blends and consonant digraphs according to the frequency of occurrence.
4. Short vowel sounds.
5. Long vowel sounds in open syllables as *go, me*, etc.
6. Rule of *Final e*: "When *e* comes at the end of a word of one syllable, the *e* is silent and the preceding vowel is long."

*Note:* The long vowel sounds and the rule of final *e* are to be introduced in Grade I, but are not to be included in the minimum essentials.

#### Grade II.

1. Review of work of preceding grade, particularly of long and short vowel sounds and the rule of final *e*.

2. Consonant blends and consonant digraphs according to the frequency of occurrence.

3. Rule of *Two Vowels*: "When two vowels occur together in a word the first vowel is generally long and the second vowel is silent." *Note*: This rule applies to the vowel digraphs, *ai*, *ay*, *ee*, *ea*, *ie*, *oe*, *oa*, *ow*, *ue*, though there are some exceptions, as in *believe*, *great*.

4. Rule for final *ed*: When *ed* comes at the end of a word it adds a syllable when preceded by *d* or *t*.

5. *C* before *e*, *i*, or *y*, has the sound of *s*.

*G* before *e*, *i*, or *y*, generally has the sound of *j*.

6. *Y* when used as a vowel is an equivalent for *i*, and is used at the end of words, as in *by*, *lovely*, *pay*, *boy*.

7. *W* when used as a vowel is an equivalent for *u*, and is used at the end of words, as in *new*, *blew*, *few*.

8. Count by sounds the number of syllables in a word.

#### Grade III.

1. Review of work of two previous grades.

2. Syllabication of polysyllabic words; attention to the accented or important syllable.

3. Four diphthongs: *oi*, *oy*, *ou*, *ow*.

4. The vowel digraphs *ōō* as in *room*, *ōō* as in *book*, *au* as in *autumn*,

4. The vowel digraphs *oo* as in *room*, *oo* as in *book*, *au* as in *autumn*, and *aw* as in *awl*.

5. Consonant blends and consonant digraphs as they occur.

6. Silent letters: *w* before *r*; *k* before *n*; *g* before *n*; *gh* after a vowel.

7. *Ph* always has the sound of *f*.

8. Rule: In words ending in *tion* or *sion*, the accent falls on the next to the last syllable.

9. Rule: Vowels followed by *r* have their sounds modified, making the *murmur diphthongs*, as *far*, *her*, *sir*, *for*, *cur*.

#### Grades IV-V-VI.

1. Review of work of primary grades when necessary.

2. Training in use of abridged dictionary, especially in the interpretation of the pronouncing key and of the diacritical marks, giving particular attention to the different vowel sounds.

#### Grades VII-VIII.

Training in the use of the unabridged dictionary.

All of the phonetic elements listed above are to be presented

and drilled upon in words as wholes, and the rules are to be developed from a study of words as wholes. No elements are to be presented or taught in isolation, and the rules, after they have been developed, are to be formulated in simple language by the teacher and pupils together.

Pennell and Cusack (19:80-81) have set down some principles of method in the teaching of phonetics that will probably be well received here:

"Ear-training should precede eye-training. Ear-training is a necessary preparation for the analysis of words. It sharpens auditory perception, and causes the ear to be sensitive to correct sounds.

"No use should be made of diacritical marks except the marks to indicate the long and short sounds of vowels. These should be taken up only when the child needs them in order to interpret the word lists.

"Individual work should be stressed. Little or no concert work should be allowed. Children should receive the individual training they need."

In conclusion, we would state with William S. Gray (10:72) that there are several aids to the accurate recognition of words, "namely, meaning or content, the general form of words, phonetic analysis, special characteristics of words, similarities in the endings of words, and possibly the length of words." As phonetic analysis is but one factor in word recognition, it should be used as such, and should not be overemphasized. In fine, the teacher should remember that word recognition is not reading, and that the end of reading instruction is not word analysis; the primary purpose of reading in school is "to extend the experiences of boys and girls, to stimulate their thinking powers, and to elevate their tastes" (11:9). These aims are accomplished only by adequate instruction in all phases of both oral and silent reading.

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## SOME PROBLEMS OF THE CATHOLIC COLLEGE

### COLLEGE ENTRANCE REQUIREMENTS—II

At the conclusion of the previous article of this series attention was called to the fact that very few colleges today will admit a student without better evidence of his capacity to profit by a college course than is represented by his possession of a high school diploma or certificate. The reasons for this attitude on the part of the colleges are many, but they may be reduced to two, one of which may be designated an economic reason, the other a psychological one. A brief consideration of these is necessary before we can attempt an evaluation of the stricter entrance requirements that are prescribed in a majority of American colleges at the present time, and especially before we can venture to make any suggestions as to their employment in our Catholic institutions of higher learning.

The primary reason for the "tightening up" policy was a purely economic one, as it involved the problem of providing accommodations for a rapidly growing student body. The number of students applying for entrance to college is greater than ever before. A notable increase in the number of those aspiring to higher education became apparent just prior to the late war and continued during the time we were engaged in that conflict. This was at first looked upon as a temporary phenomenon that would disappear when conditions were restored to normal. However, the contrary has happened. There has been no let-up in the demand for higher education, and the number of applicants for admission to freshman classes in our American colleges is steadily on the increase.<sup>1</sup>

Now, few colleges have either the personnel or the material equipment to take care of an unlimited number of students. Endowments do not, as a rule, keep pace with the needs of institutions. Moreover, it is pretty well determined that increasing the number of students beyond a certain figure, which

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<sup>1</sup>"In the twelve years since 1913 there has been an increase in secondary school pupils of 212 per cent, and the increase of college students during the same period has been 305 per cent;" *The High School's Interest in Methods of Selecting Students for Admission to College*; William M. Proctor, *School and Society*, Vol. xxii, No. 563, Oct. 10, 1925; p. 441.

varies for different institutions, does not increase the net revenue, but rather causes it to decrease.<sup>2</sup> As classes grow in size, new buildings must be erected and the teaching staff must be enlarged. For these and other needs arising from a large increase in the enrollment the additional fees received from students are by no means sufficient. In self-defense, therefore, colleges have been obliged to set a limit to the number of students they will admit. Nor can they be justly censured for such action. Whatever may be said of state-aided institutions, no blame attaches to a privately conducted college which refuses to shoulder a financial burden it cannot well bear. In the case of the former it is but fair that additional funds should be appropriated by the state to meet the growing demands. For the latter, the only solution is added endowment from private philanthropy. Until such aid is forthcoming a policy of selection is an economic necessity.

A further justification, based on economic reasons, for the adoption of stricter entrance requirements, is found in the high mortality rate existing in many institutions of higher learning. Year after year colleges have been obliged, at the end of the first semester, to dismiss a large number of freshmen on account of poor scholarship; and even in the higher classes the number that had to be dropped for the same reason was sufficiently large to cause concern on the part of the college authorities.<sup>3</sup> It was

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"The economic law of 'diminishing returns' probably holds good here. Mr. David Snedden expresses well the idea I wish to convey, although he is considering it in another connection. Writing in the *Teachers College Record* for March, 1926, he says: 'Successive increments do not have equal values. In time a point is reached where new increments are not worth their cost. Further additions may even give a 'disvalue,' an absolute loss.' (P. 591.)

"A study made of the records of 57,891 freshmen admitted to 107 standard colleges and universities in the year 1920-21 reveals that 18,570, or 32 per cent, of these students remained a year or less. . . . It was estimated that 20 per cent, or 11,578, were lost on account of partial or absolute failure in studies." Selective Admission to the Colleges of the University of Chicago; *School and Society*, Vol. XIX, No. 379, March 29, 1924, p. 380. See also Vol. XV, No. 384, May 6, 1922, p. 499.

According to information given the writer by one of the young men concerned, one of the colleges in the east, whose total enrollment is 2,000, dropped 200 students at the close of the first semester of 1925. I have not been able to confirm this statement officially.

evident that many students were entering college who were unfit or unprepared for college work and that some remedy for the situation had to be found. The economic problem here involved is apparent. When a student is dropped after spending a year, or even a half year, in college, his time to all intents and purposes has been wasted; and both he and his parents have suffered a financial loss which can never be recovered. Except in the case of very wealthy students, this is a serious matter. Not only has hard-earned money been expended without return, but the student has unprofitably squandered time which might have been spent in some gainful occupation. From the broader viewpoint of society, it makes little difference what the financial status of the student and his family may be; society always suffers a loss when an individual member is unprofitably employed. When we consider how many such student misfits are discarded by our colleges every year it is apparent that the economic waste assumes enormous proportions. Moreover, the situation is aggravated by the fact that while money, time, and energy are being expended on the thankless task of weeding out the unfit, little or no provision is made for offering the advantages of a college education to the large number of those who would undoubtedly profit by it individually and yield large returns to the social group, but are prevented from doing so by the financial obstacles in the way.<sup>4</sup> A settled conviction is developing to the effect that colleges are not meeting their responsibilities to society if they make no effort to prevent such unwarranted loss, on the one hand, and to discover and develop latent talent on the other.

The second main reason for the adoption of stricter entrance requirements has been designated as a psychological one, in the sense that it had its origin in the findings of psychology and, specifically, in the development of intelligence tests. The philosophy of intelligence tests still remains to be worked out; the facts disclosed by their use have not been given a final interpretation. According to many, they are "unintelligent" and cannot measure intelligence as they profess to do. Others are inclined to look upon them as infallible standards whose measures are as reliable

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<sup>4</sup>Cf. "Who Shall Go to College?": William Orville Allen, *School and Society*, Vol. XIX, No. 478, Feb. 23, 1924, p. 230.

as those of the yardstick and meter-bar. In between are all varieties of opinion, particularly with regard to the use that should be made of such tests. In the midst of such conflicting claims it is difficult to say exactly where the truth lies. However, it is perhaps safe to assert that sufficient evidence has been adduced to show that human beings are variously endowed by nature with intellectual abilities, that we find among them all degrees of intelligence from the genius to the idiot, and that the capacity of each individual is subject to certain natural limitations. It may, moreover, be maintained that we are able by the use of intelligence and allied tests to arrive at a fairly accurate estimate of the native capacity of a particular individual; to predict from what he has achieved, as revealed by the tests, what he may be expected to achieve under given conditions; and to prescribe remedial measures designed to remove or correct defects due to previous training or lack of training as the case may be.<sup>5</sup> This does not justify us in ignoring the influence of environment and training; nor does it, as is sometimes asserted, commit us to a sort of intellectual determinism which would condemn a man beforehand to mediocrity or worse because he has not been richly endowed with intellectual capacity; though, if truth be told, Nature herself would appear to have pronounced the sentence in the case of those who are scantily endowed. The tests are not, therefore, to be employed for the purpose of excluding individuals *a priori* from this or that profession but, primarily, with the object of determining what vocation an individual is best adapted for or, perhaps, with the object of finding out what sort of special preparation or training he needs to fit him for a particular occupation.

The attitude of the colleges towards psychological tests is, on the whole, very conservative. Once the usefulness of the tests had been demonstrated in the lower grades of the school, it was to be expected that sooner or later the colleges and universities would begin to employ them for purposes of their own. The success that attended their use in the examination of enlisted men and officers during the World War gave an added impetus

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<sup>5</sup>It is generally held that it is not the function of the intelligence test, properly so-called, to measure achievement. Here, however, we are speaking of the use of tests in general, including both intelligence and achievement tests.



to the movement for measurement in higher education. Their development was practically contemporaneous with the increase noted in the enrollment of college students, and it was natural that the colleges, which were looking for reliable means of determining the fitness of candidates for higher education, should have recourse to them. Yet none of our American colleges have adopted the tests as the sole standard of admission. A constantly increasing number, however, are making use of them as a partial criterion for selection and this, not mainly for the purpose of excluding students, but rather with the idea of properly placing them or advising them in the choice of a vocation in life.<sup>6</sup>

Briefly, therefore, the situation confronting the college authorities was this: There was an influx of students far greater than they were materially able to provide for and they had unquestioned evidence, from the statistics of failures, that a large number were entering college who were totally unfit to carry on the work expected of them, together with corroborative evidence to the same effect obtained from the use of intelligence tests. The only conclusion that could be drawn under the circumstances was that the usual requirement for entrance—namely, graduation from high school, or the presentation of 15 units of secondary school work—was not a reliable criterion of fitness for advanced studies and that some other means of selection had to be devised. So general is this conviction on the part of college authorities that practically all, at least of the larger institutions, specify additional requirements that must be met by the prospective student before he is admitted to college work.

What is the situation in our Catholic colleges? Are conditions in our institutions such as to justify the introduction of stricter entrance requirements? This twofold question can best be answered by determining to what extent the reasons which prompted the other colleges to adopt new methods for the selection of students hold good in our case. In the opinion of the writer,

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<sup>6</sup>Cf. "Intelligence Tests for Prospective Freshmen": Walter Dill Scott, *School and Society*, Vol. XV, No. 380, April 8, 1922, p. 384.

For a summary of the uses of intelligence tests in colleges, see "The Status of University Intelligence Tests in 1923-1924," by Herbert A. Toops, *The Journal of Educational Psychology*, Vol. XVII, Nos. 1 and 2, Jan. and Feb., 1926.

Catholic colleges are confronted by the same problem in this regard that the other colleges are called upon to face. Whatever difference exists is merely one of degree due to the smaller number of students involved. In fact, some of our institutions have already taken steps to meet the situation.

Let us first consider the matter of overcrowding. While the number of applicants for admission to our colleges has not been so great as in the case of other institutions, we too have experienced the effects of the growing demand for higher education. Perhaps we have not felt obliged to turn away students for lack of accommodations; but it is a debatable question whether we should not, in some cases at least, have done so. Our facilities are limited. Most of our colleges were never intended to take care of a large number of students, and it will be many years before they are in a position to do so. If the college buildings can comfortably accommodate, and the college staff properly instruct, let us say, two hundred students, the institution is overcrowded when the student body is increased to two hundred and fifty or three hundred. Some such condition as this exists in many of our colleges. Leaving aside, though it is not to be ignored, the material fact of actual lack of housing space, we find that classes are often overcrowded and instructors overworked. Such conditions are not conducive to good work on the part of either teachers or students, and it is the duty of the college to see that they are corrected as far as may be possible. Other colleges, confronted with similar conditions, are making every effort to remedy them. Despite their large endowments, they have found it impossible to cope with the situation and are clamoring for larger grants; meanwhile, they are restricting their enrollment of students to a number that can be accommodated properly. Our resources are also taxed to the limit. We need buildings and we need teachers. Our Catholic people, and particularly those who are blessed with abundance of the world's goods, must come to the assistance of our colleges if they are to continue to compete with non-Catholic foundations. In the meantime, it is the part of wisdom to see that whatever resources we do possess are placed at the disposal of the more deserving students and not wasted on those who are not willing to profit by them or are incapable of doing so. This brings us to a consideration of the other reasons mentioned as influencing the colleges in the adoption in the methods of selecting students.

The figures, given above (Note 3), are evidence of the fact that "there is a lot of poor material seeking entrance to higher institutions of learning." The statistics for Catholic colleges are not available; but it goes without saying that they must have their proportionate share of this undesirable material. It would be strange, indeed, especially considering the methods of selection that prevail in most of our institutions, if we were free from this plague that afflicts all other American colleges. We may resent the charge of harboring "lowbrows who can pay their way," though we too are "under the unusual strain of that temptation"; but let us not be so foolish as to assert that "all our students are handpicked," whatever that may mean, and that we have no social parasites or intellectual lightweights among the number. To do so is merely to court ridicule. There are many so-called students in our colleges, as there are in every college, who are wasting their own time and that of their instructors, who are learning little other than habits of idleness and trifling, and who would be far better off if they were earning their living in the sweat of their brows as nature intended them to do. We would be performing a service to them and to society if we requested their parents to withdraw them and send them to work.

We have been very slow to accept the findings of psychology with regard to the distribution of intelligence; and the very mention of intelligence tests in some circles is sufficient to draw down upon the head of the speaker the charge of faddism or worse. To suggest that our colleges should make use of psychological tests as an auxiliary agency in determining the fitness of students for advanced work is to run the risk of being classed with the upholders of determinism in education. Yet there is excellent authority for adhering to the conclusions which modern psychological investigation has arrived at. "To one he gave five talents, and to another two, and to another one, every one according to his proper ability."<sup>8</sup> It is neither unchristian nor undemocratic, as we are sometimes told, to say that college work is beyond the capacity of many individuals. No one would question the assertion in the case of the imbecile or the idiot. But when we come to the large number of individuals who are rather vaguely

<sup>8</sup>William Orville Allen: "Who Shall Go to College?" *School and Society*, Vol. XIX, No. 478, Feb. 23, 1924, p. 232.

<sup>9</sup>Matt. xxv, 15.

classed as "average," any attempt to make a further classification on the basis of native ability is bound to meet with opposition. Especially is this true if there is question of deciding who shall go to college. Some people are obsessed with the idea that everybody should go to college, if it be at all possible; that a college degree is the "Open Sesame" to every opportunity in life; and that an individual without a college education is hopelessly handicapped in the world today. Nothing could be further from the truth. On the one hand, we have plenty of evidence that success is not dependent upon attendance at college; and, on the other, the large number of social and economic misfits, not to speak of convicted criminals, holding the bachelor's degree, shows that graduation from college is no guarantee of personal happiness or social adjustment. There are all too many of these college-bred ne'er-do-wells in the world today and it certainly is not the part of the Catholic college to add to their number. Their maladjustment may be due to faults of character, or defects of intelligence, or both; but in any case it is clear that their college education, if it has not proved actually detrimental, has been of no positive benefit to them. And the reason is that they did not bring with them the foundation of virtue and knowledge upon which the college might have built the superstructure of cultured and upright Christian manhood. Thus the conviction is growing that "higher education is not for the many but for the few"; for the few, namely, that have the gifts of mind and heart that will enable them to profit by it. "For he that hath, to him shall be given, and he shall abound."<sup>\*</sup> Any legitimate means, therefore, that we can make use of to aid in the selection of those who are qualified to benefit by a college or university course should be employed; and the intelligence test is to be ranked among the number.

In all fairness to our Catholic institutions it should be said that they do their share, and perhaps more than their share, to provide the benefits of higher education for those who are fitted to profit by it but are themselves unable to bear the financial burden attached to the acquirement of the same. It is seldom that a deserving student in any of our colleges is obliged to discontinue his studies because of lack of funds. But there is a

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<sup>\*</sup>Matt., xiii, 12.



limit to this service, of course. Our colleges need the help of endowment that will provide tuition and maintenance for such students; and, in addition, we need to devise some satisfactory plan by which we may be able to seek out and develop promising material of this kind. Our present system, if system it may be called, depends too much upon what chance brings to our doors. Often assistance is given to those whom later events prove to have been utterly unworthy of it. The ingrate, unfortunately, is not unknown in this connection. In the meantime, a lot of valuable talent is allowed to lie dormant for lack of opportunity and encouragement with serious consequent loss to society and the Church.

Some months ago the reading public was treated to a lengthy symposium on the merits and shortcomings of the Catholic college.<sup>10</sup> Among the criticisms which figured prominently in the controversy was one to the effect that so few graduates of Catholic colleges attain to prominence in professional and civic life. Several explanations of this fact were advanced, but, to the present writer's thinking, none came so near to the actual statement of the case as those which, in one way or another, attributed it to the defects in our methods of selecting students for college entrance. The college cannot create talent; much less, genius. It can only develop the raw material that it receives. If more of our Catholic college graduates are to take their place in the front rank of the various professions, more talented youth will have to be enrolled; and the colleges will have to give more time and attention to its development instead of wasting energy on the mediocre and the totally unfit.<sup>11</sup>

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<sup>10</sup>In various issues of the *Commonweal* and *America* during August and September, 1925.

<sup>11</sup>In a succeeding issue the writer will take up the discussion of the various methods now employed by colleges in the selection of students and will offer some suggestions as to which of them would best suit the interests of Catholic institutions.



## UTOPIA REDIVIVA—II

And with no mean skill are scientists berated by men high up in their own ranks for not being faithful to the proper aims of science. (See Armstrong, "The First Epistle of Henry the Chemist to the Uesaniens," *Journal of Chemical Education*, ii [1925], esp. p. 733.)

What then should a modern cultural course include? It must include its portion of the natural sciences as well as of the mathematics that goes with them. So much is necessary even if only for the sake of having an inkling of what is talked about in the educated world today. And the mental training in these subjects may exceed that of the classics by no inconsiderable degree. Again the modern cultural course must have much more of history than that of the past, history in all its wider human aspects, embracing everything that is included under social studies. Both of these fields must naturally crowd away part of the older classics that formerly overbalanced the humanistic course; and so something of the latter may have to go in the very name of a balanced culture. Besides these "ingredients" the synthetic view must be attained, and that means a revival of philosophy as a definite element of the B.A. course. Nor can we any longer consider philosophy to be exhausted by logic, ethics, or an introductory course in problems, or a historical survey. The course must go deeper and attempt to get more down to the bottom of problems. Nothing less than the attempt to get to the end of things will satisfy the spirit towards which we are tending.<sup>1</sup> But this philosophy cannot be a mere memory exercise on a definite number of cut and dried theses, as has at times been the case, even in our seminaries. Such a course produces an undue self-satisfaction at the end of the course (for various reasons!), the attitude of having *finished* something. We might call philosophy the educated mentality in concentrated form, just as all higher education must be philosophical in the wider sense of the term.

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<sup>1</sup> It is to the credit of our Catholic colleges for men that a full philosophy course has ever been almost universally recognized as a necessary requirement for graduation. In our own day the necessity of science as a preliminary to philosophy has gained general practical recognition in these colleges. But it seems that the sciences as an indispensable element of real culture still stand outside knocking for admission.

Hence, like education, philosophy can never be really finished; it must go on forever. Philosophy in that sense might best be defined in terms of the mentality it is to engender, and it would then imply (1) an attitude of inquiry, as a natural "state" of mind; (2) ability to inquire, and some initial practice in method of inquiry over against uncritical study; (3) a synthesis of solutions to the problems of life that are, quantitatively, more or less tentative. Any one of these characteristics taken by itself hardly defines philosophy. Unfortunately philosophy often means only a definite set of solutions, a *weltanschauung*, accepted in all its details once for all. In consequence (1) it ceases to function and (2) has no more reason for existence. If the three are taken together, the essential relation between philosophy and higher education is at once apparent, as well as the relation of philosophy to life. But this brings in the question of the method in education rather than that of its matter alone. Unfortunately education has often been defined (not incorrectly) as the wholesale process of effecting the assimilation, by one generation in its infancy, of the accumulated wisdom of the whole race. The terms indeed speak of a process, but the mental emphasis has always been on the matter to the neglect of method. This statement may be bold at a time when there is more discussion of educational method than ever before; but to what extent have these discussions affected the ordinary college? The colleges that are bold in the matter of method can be numbered on anyone's fingers. Yet we are distinctly in a transitional age!

### III. THE METHOD OF COLLEGE EDUCATION

There *has* been evolution in educational method, and not least in our own time. Would it be completely wrong to describe this evolution as the introduction into some elementary schools of what theoretically are the more free methods of the university; and of increasing development, at least in colleges, of what were more strictly considered the rigid grade methods heretofore? More than that, a satirist could find much to support the view that the ordinary college candidate, or even the university applicant, must make the equivalent of the religious vows when entering the sacred educational precincts. He is immediately confronted with a most intricate system of quantitative classifications and standards all labeled most scientifically. He must in

all *obedience* accept the whole mechanics of the system or none; he must *abstain* from all extraneous thought (that is, not dictated from the official rostrums) however legitimate, and practically he does best by even adopting the very expressions in which the lecture hall thought is clothed; and as a result, some do say, he lives in thorough *poverty* of spirit. All fun aside, there is much in our college methods that is dulling to the spirit, that suits matter rather than mind; and if the nature of the spirit is in part even spontaneity, freedom, then great changes would not be out of place in our methods. Looking at our intricate *system* from without, the scrutinizer cannot but ask himself in doubt: "What is it all about?" Newman's words, *mutatis mutandis*, are still true today:

" . . . ill-used persons, who are forced to load their minds with a score of subjects against an examination, who have too much on their hands to indulge themselves in thinking or investigation, who devour premiss and conclusion together with indiscriminate greediness, who hold whole sciences on faith, and commit demonstrations to memory, and who too often, as might be expected, when their period of education is passed, throw up all they have learned in disgust, having gained nothing really by their anxious labors, except perhaps the habit of application. Yet such is the better specimen of the fruit of that ambitious system which has of late years been making way among us: for its result on ordinary minds, and on the common run of students, is less satisfactory still; they leave their place of education simply dissipated and relaxed by the multiplicity of subjects, which they have never really mastered, and so shallow as not even to know their shallowness. How much better, I say, is it for the active and thoughtful intellect, where such is to be found, to eschew the College and the University altogether, than to submit to a drudgery so ignoble, a mockery so contumelious!" (*The Idea of a University*, 1897 ed., p. 149.)

The changes cannot come without great difficulties, since we pride ourselves in our standardization. But is it not inherently ridiculous that even in our greatest and best teachers' colleges and in universities a professor's secretary enters the assembly hall surreptitiously and records the absences and presences day for day just as a rancher might count his oxen and sheep when he has successfully coralled them? Desiring an education means under these conditions total submission of yourself to a rigid system, with no more freedom than the oyster at the ocean's

bottom, nay, than the oyster canned. As a recent writer curtly puts it: "Man has one answer to every problem—force; but that is not the way of God." (*The Atlantic Monthly*, December, 1925, p. 721.) But is there actually no more freedom than that of choosing to be educated or not? O yes, there is the elective system even in junior college. And the senior college student in particular has a wide range of continuation courses from which he can select almost at will. True, he can choose 300a, or 365b, or 401, etc., etc.; often the possibilities are almost bewildering. But once the choosing has been done, which is not yet education, the real taxidermy begins, or the scientific feeding. It is precisely here that he comes under the care of specialists. He indeed learns to see with the eyes of others, and to think the thoughts of others, but somehow or other the treatment is not any too satisfactory. Too often the food forced down his intellectual esophagus is not only cut and dried and most skillfully masticated, but digested as well. There is nothing left for the spirit but to accept without resistance, or to reject at its own peril. And that in our own day, when the spirit is more keenly aware than ever of its essentially active nature!

Besides activity, there is a yearning in the spirit for something that goes beyond the details of the specialist, that embraces a wider field of interest; there is yearning for the broader vision that gives a synthetic view of the microscopic intellectual slides so often isolatedly projected on the mental screen of the student. Individual facts do not give perspective, and it is precisely a larger perspective that alone satisfies the spirit that has rebelled against the atomistic and the mechanical. That this perspective is so often not found in a college is not so much the fault of the individual faculty members, but of a system of which these members are as much victims as are the students. The specialization today required of the upper college teacher often shuts his views up within the periphery of his own little field, and permits him to judge the broader things of life only in terms of that field, or not at all.

But if we are to get away from such conditions and to arrive at conditions that admit of more spontaneous activity on the part of college students and make possible the acquiring of better mental perspective, of depth particularly, there must be somewhat of a shake-up in our present system. The college curric-



ulum and method must be reorganized to an extent that savors of de-organization, it must be de-militarized, de-mechanized.

What? Should we admit chaos into our college, which is the backbone of higher education? No; there must be a skeleton left around which to build up the *living* flesh. There should be a minimum of mental training obligatory, and a minimum of material digested before the student be left to direct his own adventure. But ultimately real education must be self-propelled, and self-impelled to the greatest extent possible. Taking broad stock of the whole educational field one might say that the elementary school has discontinued to give its pupils the fundamentals of past learning as intensely as before. Instead of transmitting to them the extracted experiences of the past, it now often attempts to give them just the motley experiences that each one can later gather for himself in life, under the plea that school must be not a preparation for life, but life itself. Consequently the high school suffers for lack of a foundation, which is often not proportionately improved during four more years of life's experience. Hence the proverbial rawness of the college recruit. Hence, too, the explanation for the fact that almost all introductory or freshman college courses are not so much new matter, but a resumé of what should have been mastered in high school. This is surely true of most general courses in rhetoric and literature, history, science—in all outline or survey courses. The condition is not so deplorable as some try to depict it, since it furnishes a good opportunity for drill in thoroughness, and for better mastery of the general fundamentals of a cultural education.

It is precisely these courses that must be retained, and that must be taught with full consciousness of the responsibility and dignity of the teacher's function of giving tangible shape and power to what is in the student mind amorphous and scattered in its energy. But what about the continuation courses in our college curricula, especially in the senior college? Do these give as much benefit to the ordinary student as do the previous courses? If the student has a general orientation in any field, and has developed his powers of concentration and study, is there any excuse for submitting him to two more years of the same process (the student might say "grind") in specialized aspects of the subject on the strength of any proportionately



greater benefits to the student? Asking the question frankly, does the ambitious student of average ability get very much from the continuation courses of the senior college that he could not get for himself, e.g., in literature, history, e.a., excepting perhaps the technical subjects that prepare for the professional school? There is of course the contact with the mind of his instructor, which in isolated cases may be stimulating despite the coldness of the contact resulting from the grade school method used in college. If the student could get the substance of the course by dint of his own efforts he would gain immeasurably more; and if the contact were possible outside of the rigid conditions of standardized routine the profit again would be immeasurably greater. It is also precisely in the senior college courses that the narrowing influence of specialization tells on the professor who must labor drudgingly to produce new courses of unasimilated details, or else repeat the details (so different from the fundamentals in their import and their life-value) parrot-like with an air of great solemnity.

Our suggestion for the college curriculum then is to restrict "regular" courses to the general ones giving the principles in English, the languages, history, science and mathematics, that is, to one-year or two-year courses in the junior college, and a general course in the different branches of philosophy in the senior college. This would leave part of the second year of college, and almost all of the senior college open to irregular courses—i.e., to courses given only occasionally and not calling for *enforced* attendance.

Lest the reader here stop in disgust at our dream, we must proceed rapidly now and merely sketch our college in further detail. The entrance to *advanced* standing in our college would for the younger applicants be a satisfactory standing in the regular junior college courses of the curriculum, and for older persons mere eagerness for knowledge. The one condition for remaining at the college would be application freely undertaken, since all compulsion is abolished. Having been admitted to advanced standing the student would choose the subjects he desires to work at, therefore the professors on whose guidance he shall have some claim. In the course of a few weeks he would have to announce the topics that he desired to hear discussed, topics he had been studying at and regarding which he would at least

have intelligent questions to ask. Those who should want to, could get their degree after four years provided they showed their merit in a more exacting public or semi-public defense. But for this, too, there would be no minute requirements of subject matter set down; the one main condition being evidence that the student had successfully entered into the purpose of the college—study of the problems of life.

On the part of the college authorities there would be two main requirements: adequate equipment of books and other tools of study, and a staff of broadly cultured teachers of wide sympathy and human understanding. It would not mean more teachers than at present, but perhaps teachers of wider experience in the things of mind and soul, possessing the optimism of a sound faith in God and man. Association between instructors and students would have more of the nature of informal intercourse between men of kindred ambitions, which is the best type of social intercourse. How significant that in our colleges today any activity that is social is *ipso facto* extra-scholastic, or extra-curricular as the phrase goes. It is of something like the above social intercourse that Newman says:

"This I conceive to be the advantage of a seat of universal learning, considered as a place of education. An assemblage of learned men, zealous for their own sciences, and rivals of each other, are brought, by familiar intercourse and for the sake of intellectual peace, to adjust together the claims and relations of their respective subjects of investigation. They learn to respect, to consult, to aid each other. Thus is created a pure and clear atmosphere of thought, which the student also breathes, though in his own case he only pursues a few sciences out of the multitude." (*Op. cit.*, p. 101.)

Is our college too utopian? If so, then surely not because of an inherent impracticability, since this utopia has been tried in the past and that with great results. The first success of the great universities of the Middle Ages was achieved by just similar methods. Medieval students selected their teacher, even decided his salary; were externally forced to submit to no scientific feeding not of their own choosing. And the height of scholastic activity consisted in various disputations, some held at regular intervals under the presidency of a master, with the baccalaureates meeting the first onslaught of questions and the master on the second day giving a detailed and thorough

summing up; and other discussions about things in general, held at more irregular periods, perhaps as the spirit moved.<sup>2</sup> In the Middle Ages, too, it was a general public test, in which the candidate met all opponents for a whole day (with time out for lunch at noon) that decided whether he was to be recognized by the faculty as meriting a doctor's degree.

Nor is the dream without its adherents in modern civilization. No less a genius than Newman, so keenly logical and profoundly intellectual of mind, would have openly and ardently espoused the cause of our college, unless it were still too conservative for him. He gave no thought to an educational mechanism such as prevails today. For him the choice was

"between a so-called University, which dispensed with residence and tutorial superintendence, and gave its degrees to any person who passed an examination in a wide range of subjects, and a University which had no professors or examinations at all, but merely brought a number of young men together for three or four years, and then sent them away as the University of Oxford is said to have done some sixty years since . . . if I must determine which of the two courses was the more successful in training, moulding, enlarging the mind, which sent out men the more fitted for their secular duties, which produced better public men, men of the world, men whose names would descend to posterity, I have no hesitation in giving the preference to that University which did nothing, over that which exacted of its members an acquaintance with every science under the sun." (*Op. cit.*, p. 145.)

Still our scheme must seem utopian to the average mind of today, and the objection naturally presents itself: It may be ideal, but . . . To which we may answer: Precisely so, and the prevalent system is *not* ideal. Moreover some of the conditions for its practical realization are not at all wanting. Surely there are many real questions with us for discussion. A rapid survey of our magazines of thought, weeklies and monthlies, will give the impression at once that none of the fundamental problems of our life are today "settled," that there are problems for us everywhere, problems that enter into the very foundation of our existence, that reach into the very structure of human society,

<sup>2</sup> These "questions" were in fact the origin of the written *Quaestiones Disputatae* and *Quaestiones Quodlibetales* of the Middle Ages, those of St. Thomas and many other masters. See, Grabmann, *Einführung in die Summa Theologica des Hl. Thomas von Aquin*, pp. 9-10.

and into the relations of man to God. In fact, all the big problems of life have returned just because we in our own day have more than ever arisen out of the smug comfort we felt either in a denial of the problems, or in an answer that was taken for granted.

But, you may say, while the scheme worked in the Middle Ages, people were then literally craving for mental food, students fought for the privilege of learning, the eagerness had accumulated an impetus in the previous centuries and grown into a very passionate hunger for knowledge. No one can say truly that today there is no such craving for knowledge. Surely, were that the case, our world should be hopeless indeed! If in our day there seems to be a number of mental dyspeptics among us that is excessively large in proportion to the educational facilities we hold out to everyone, the reason may be that the mental stomach in the present system never learned to digest or the mouth to masticate. It is however true that not all men are spiritual in their temperament; some are quite mechanical and very willing to take everything at second hand and without effort of their own. Still, if among the many that are attending our colleges there is only a small percentage that would eagerly welcome some such scheme as the above for satisfying their intellectual appetites, would there not be room somewhere for at least one college or for a few to try to measure up to such an ideal?

Utopian, nevertheless, you say. Let it be so. Call it an intellectual Brookfarm Movement for all that, spiritual socialism. To which the answer is, that in the realm of the mind communion as well as spontaneity is of the order of things.

VIRGIL M. MICHEL.



## CLASSICAL SECTION

This section aims first of all to act as a bureau of information for teachers of the Classics, particularly those of Catholic schools. Questions sent to me will be answered in these columns or by personal letter; or they will be turned over to persons fully equipped to give them proper consideration. It aims also to keep its readers informed of the most important movements and events in the world of the Classics, especially such as bear on the teaching of Latin and Greek in secondary schools.

### *Notes on Ecclesiastical Latin (Continued)*

#### *VI. Special Observations on the Use of the Various Parts of Speech (Continued)*

##### *4. Adverb.*

###### *(a) Adverbs of Time.*

The use of adverbs and adverbial phrases as adjectives, by placing the definite article before them, is common in all Greek literature. In Latin, with its lack of a definite article, this usage is more difficult. Plautus and Terence have some striking examples of it, but it is rarely seen up to the end of the Classical period. In Livy and Tacitus this use of the adverb is more frequent, and it becomes common in late and Christian Latin.

Examples are:

Livy, 23, 19, 8: *ex agris circa*.

Cyprian, 617, 19: *semper istic episcopis male cognitus*.

Arnobius, 1, 2: *se ipsam in veteres formas novellarum semper restitutione traducere*.

The following unclassical uses of certain adverbs are noteworthy:

*adhuc*. In classical prose, *adhuc* signifies "up to this moment," "up to the moment when one is speaking." In the poets, but rarely in Cicero, it is found in the sense of *etiam tum*. This meaning is common in Christian Latin. E. g.:

*adhuc parvi nutricum sub alimonia constituti*.

*interdum*. In the sense of *interim*, *interdum* is common in post-classical literature. Thus:

*sed concedamus interdum manum dantes*.

*olim*. This adverb is not found in Cicero with the meaning of "for a long time." But after Christ this meaning is common.

Cf. Pliny, Ep. 8, 9; Tacitus, Annals, 13, 15; Cyprian, 242, 15; etc. Also:

Arnobius 1, 52: *in frigentia olim (iamdudum) membra sensus animasque reducere.*

(b) *Adverbs of Place.*

Some adverbs of place take on certain uses which are unknown or rare in the Classical period. Note the following:

*ubi.* In the sense of *quomodo* or *qua ratione*. Thus:

*ubi vobis nocemus si omnipotentem confidimus Deum?*

*unde.* In the sense of *quomodo*.

Thus: *unde tibi est scire?*

*foris.* The adverb *foris* is used as a preposition only in late Latin. It is found with the accusative case in Apuleius, Met. 1, 21. In other late writers it is used with *ab* as a preposition with the ablative. Thus:

*forisque ab his esse exitiabile ac mortiferum ducat.*

*hic.* *Hic* is sometimes replaced by *huc* with the same meaning. Thus:

*nam illis aquandi solemne iter huc fuit.*

(c) *Adverbs of Manner.*

A construction analogous with that noted with adverbs of time is the use of an adverb of manner as an adjective and united directly with a noun; like *maletractio* and *maleactio*.

(d) *Miscellaneous.*

*ceterum.* In the Classical period, *ceterum* signifies "the rest." In late Latin it takes on a restrictive meaning of "but," "on the contrary," "nevertheless."

*ergo.* This adverb is sometimes used as a preposition with the genitive case in early and late Latin. In late Latin also it rarely appears as the equivalent of *tamen*, in the sense of "nevertheless."

*scilicet.* In classical prose, *scilicet* signifies *naturally, of course*. It is only after Augustus that this word becomes a simple explicative with the sense of "that is to say."

In Christian Latin it is not unusual to find the preposition *in* with the ablative of a neuter adjective used as an adverbial phrase. An expression of this kind, not found before St. Cyprian, is *in vero*. Similar phrases are *in proximo, in continenti*.

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The following statistics should be of interest to every teacher of Latin:

1. The records in the office of the National Commissioner of Education show that in the decade 1914-1924 there was an increase in the enrollment of Latin in the secondary schools of this country of approximately 400,000. To put the facts exactly, there were, in 1914, 593,086 pupils; in 1924 there were 940,000. It would be well to get these figures before the public in every community.

2. It is shown also (Part I, p. 269 of the Classical Investigation) that the total enrollment in Latin for the period given above was more than for all other foreign languages combined: 940,000 as against 926,000.

3. There were in 1923-24, in the secondary schools of the United States, 22,500 teachers of Latin. Of this number, the records show (*miserabile visu*) that 25 per cent have had no training beyond the local high school. This fact indicates that at least 5,000 who are attempting to teach Latin should begin this year (1926) to get work in summer sessions and to follow it up by correspondence courses. There is a moral obligation resting upon every teacher.

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"An analysis of 10,000 college entrance examination papers recently showed that students taking no Latin made the poorest showing in other subjects, that students with two years of Latin made a better showing, those with three years still better, and those with four years of Latin made the best showing of them all," Dr. Andrew F. West, Dean of Princeton University, told the New England Association of Colleges and Secondary Schools at its spring meeting.

Naming a list of men prominent in public life in the last two decades he declared that these men could never have been brought to agree on any subject save one, and that is that the classics are all an essential part of a liberal education and should be retained as such.

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A classical center for the Los Angeles City Schools is being opened in the Chamber of Commerce Building, 12th and Broadway. The purpose of the room is to give aid to all departments along classical lines, as far as can be furnished, particularly in the securing and use of illustrative material of various kinds.

The cases and material are not yet all in position, but some

idea of the room may be gained from the following excerpts of a report:

I. Visits have been made to the Junior and Senior High Schools to explain to principals and vice-principals the purpose of the Classical Center, and talks in the office with teachers and pupils have been arranged. We have stated that the room is to serve not only the Departments of Classical Languages, but teachers of Ancient History, English (especially in connection with classical mythology), Art, Dramatics, Sewing (costumes), and Physical Education (Greek and Roman games), as well.

II. As requested by principals and teachers, there have been return visits and informal talks with illustrative material before classes in the schools mentioned below:

March 11. Van Nuys—Latin.

March 15. Wilmington—History, Art, Sewing, Physical Education.

March 18. Berendo Junior—Latin, History, English, Music.

March 18. Sentous Junior—Latin.

March 22. Torrance—Latin, History.

March 22. Gardena—Latin, History, English, Art.

April 6. John Adams Junior—Latin.

April 29. Wilmington—Girls League—"Greek and Roman Women."

III. Classes are planning to come to the center for informal talks and lectures as soon as the material can be made accessible.

IV. The Classical Committee of the Junior and Senior High Schools of Los Angeles would like to meet at the Classical Center when seating capacity can be arranged. Clubs and committees interested in classical programs will also come together there. Perhaps arrangements may be made to have meetings of principals held in this room.

V. The schools are preparing models, books, etc., to exhibit at the next classical meeting in Glendale on April 17.

VI. Numerous letters have been sent out with information requested by the schools, and there have been many personal calls, as shown by the interesting pages of registrants, titles, addresses, things desired, etc. The full-time clerk, Mildred Curtis, is kept busy *multis rebus*.

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The College Entrance Examination Board some time ago appointed a commission headed by Dean Howes of Williams to



consider the report of the Classical Investigation and to prescribe readings in Latin for 1929-31. The recommendations of this commission have recently been accepted without change. Briefly stated, the major points are as follows: The reaffirmation of the recommendation of 1916 looking toward the abolition of prescriptions in favor of comprehensive examinations; the belief that while Caesar, Cicero and Virgil have stood the test of time, teachers should be encouraged to widen the field; specially, that there be no prescribed readings after 1928; that the second year be begun with "made" or adapted Latin, devoting not less than one semester to Caesar; that not less than one semester be devoted to Cicero in the third year, admitting selections from other authors; that in the fourth year, not less than one semester be devoted to Virgil with similar freedom; that all examinations given be of the comprehensive type with an emphasis on passages designed to test comprehension without translation. The current debate regarding caesura is reflected in the recommendation that such questions be omitted. The commission expressed in general its approval of the recommendations of the investigation and adopted many of them. Another proposal likely to cause discussion is that the board prepare for the guidance of teachers and candidates a word list, stating clearly the amount of knowledge expected at the end of two, three or four years of study. No English meanings or Latin compounds or derivatives whose meanings can be easily inferred from root words should be included.

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In *Current History* for February, 1926, Mr. Howard R. Mar-raro, of Columbus University, discusses "Education in Italy under Mussolini." The educational reforms of recent years have been largely the work of Gentile. One item is worth noting: "The most important feature of the Italian secondary school program is the prominence of Latin and classical studies generally. Italian secondary education has, indeed, always been based on devotion to the classical tradition. Latin has been introduced in all types of secondary schools excepting the complementary" (p. 707; the complementary schools are those designed only to complete the program of the elementary schools). The position of Latin in continental and English schools, generally, has recently been made the subject of the extensive study

published in Part III of the Report of the Classical Investigation.

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*The Churchman* for July 4, 1925, quotes a professor in one of the Episcopal seminaries on classical requirements: "Yes, I would allow students for the ministry dispensations in everything except business methods, music, and etiquette—especially etiquette. But if I were living in an age in which educated men were desired, and not only efficiency experts, and mixers, and social shiners, and uplifters, I would certainly insist upon Latin and Greek as the foundation upon which education is to be built. And particularly would I insist upon Greek for every candidate for the ministry, unless he can show conclusively that he is mentally deficient, which in many cases ought not to be difficult. It is my suspicion that we owe jazz, and impressionism, and free verse—all symptoms of barbarism—to our desertion of the classics. The Greek rule of art and life was 'Nothing too much,' a noble rule. Our present-day rule of art and life is 'All you can get of everything'—except sanity."

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The following new volumes of the Catholic University of America Patristic Studies will be ready in June:

*S. Aurelii Augustini Liber De Catechizandis Rudibus.* A Translation with a Commentary. By Rev. J. P. Christopher.

*The Vocabulary of the Moral-Ascetical Works of Saint Ambrose.* A Study in Latin Lexicography. By Sister Mary Finbarr Barry.

*The Use of the Optative Mood in the Works of Saint John Chrysostom.* By Rev. F. W. Dickinson.

Another dissertation from the Department of Latin, which will prove of widespread interest, is:

*Greek and Latin in College Entrance and College Graduation Requirements.* By Brother Giles, C.F.X.

Any of these dissertations may be procured from the Catholic Education Press, 1326 Quincy Street N.E., Washington, D. C.

ROY J. DEFERRARI.

## THE AFFILIATED HIGH SCHOOL AND COLLEGE SECTION

### THE PUPIL LOAD

Before another issue of the CATHOLIC EDUCATIONAL REVIEW comes from the press the schools affiliated with the Catholic University of America will have resumed their work of high endeavor and praiseworthy service. Among the many problems which will present themselves to the administrative forces of the schools that now called in educational terminology the problem of "Individual Differences" will have more than once tested their judgment and taxed their tact. Anticipating this fact we feel a few suggestions concerning this factor in educational procedure will not be amiss. They may assist not a few, bestir others, and caution all toward a fuller realization of this important and far-reaching principle.

That individuals differ is a self-evident fact. Axiomatic as it is, few can gainsay the fact that it has been long neglected by those who are intrusted with the administration of the work of education. To explain why this has been the case would take us too far afield from our immediate purpose. That it has been so, none will be so rash as to deny. To the influence of the biological sciences in the work of education can be traced the beginnings of our tardy recognition of this factor. Slowly, from the findings of Galton in the early eighties until the work of Starch, has this factor fought and forged its way to the present place it now holds in educational literature. Perhaps no one book among the many which have been written on this topic has performed for our schools the service that "The Making and Unmaking of a Dullard" by Shields has done. Every Catholic teacher should know it by heart.

Gradually has this factor of individual differences tended to shift the center of interest from the curriculum as such to the needs and capacities of the individuals for whom the curriculum has been fashioned. This has not eliminated the quantitative features of the course of studies but has modified it in such a manner that the varying capacities of the pupils have been provided for in a rational way. This factor, as much as any other, has been responsible for our better appreciation and recognition

of the qualitative purposes of the course of studies. It was from this angle of its activity that we began to see the real nexus between the studies pursued and the needs of the student. The positive outcome of all this has been a curriculum that is rich in content, adaptable to those for whom it was formed, and practical in results. In the CATHOLIC EDUCATIONAL REVIEW for January, 1924, we treated some of these points at some length; a re-reading of this article would repay those to whom the work of curriculum-making has been intrusted.

Here we purpose to explain another phase of this many-sided educational factor, that of the pupil load. It is evident that this is a part of the larger problem of pupil capacity and its consequent problem of rate of progress. In other words, a proper understanding of the factor of individual differences should lead us to see that the amount of work to be carried by an individual student during any one year should be in proportion to his ability and his rate of progress. There are some pupils who can do with ease and success what others would find far beyond their powers. It was this fact that prompted the Committee on Affiliation to make as a recommendation, rather than as a regulation, the suggestion given on page 3 of the syllabus. It reads as follows: "It is recommended that the course be so arranged that no pupil will be carrying more than twenty hours of class work per week." If we analyze this statement, we shall see that the guiding principle is that of individual differences. Let us see how this is so. First it is made as a recommendation, thus presupposing that the authorities of each school would judge of the fitness of each of its pupils when the problem of determining the pupil load was to be settled. Secondly, it states what the average high school pupil can carry for credit and expects this to be the norm according to which each pupil's capacity is to be measured. For those cases where it is evident that a greater number of hours can be carried and for those whose capacity will not permit even the number specified, the above-quoted recommendation makes provision. In other words, if a pupil has by his previous work shown marked ability, the local authorities or director should permit him to carry more than the amount specified. This permission will, it is clear, always be the result of careful deliberation and tact on the part of the director. It must never be granted unless the facts in each case



warrant it. In those cases where it appears that the best results would be realized if the pupil attempted a lesser number of hours per week than specified in the recommendation, it is the bounden duty of the director to adjust the pupil load accordingly.

After the first two weeks, or at least the first month, a teacher who is properly equipped and trained for his position can for all practical purposes gauge his class and then and there decide what the pupil load for each pupil should be. In a kindly and tactful way pupils whose rate of progress is noticeably slow should be advised to lessen their number of hours per week. Those whose individual differences mark them as superior should, health and other factors having been considered, be induced to increase their program of studies. In this way only can the pupil load be determined in an adequate and rational manner.

LEO L. McVAY.

## EDUCATIONAL NOTES

### MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION

The twenty-third annual meeting of the Catholic Educational Association and its Departments will be held at Louisville, Ky., Monday, Tuesday, Wednesday and Thursday, June 28 to July 1, 1926. The meeting is held in response to the cordial invitation of the Bishop of Louisville, the Rt. Rev. John A. Floersh, D.D. It will be the second meeting held by the Association in a city in the south, and it is the intention of those in charge to make it equal to the splendid meeting the Association held in New Orleans in 1913.

Kentucky is a name that has an important place in the history of Catholic education in the United States. At the present time the Diocese of Louisville has the motherhouses of six large religious communities of teaching sisters. The Rt. Rev. Bishop and his committee extend a cordial welcome to the Catholic educators of the United States, and will do all in their power to make the meeting an occasion of great good for the cause of sound education.

The meeting will be held during the week following the great Eucharistic Congress in Chicago, and it is probable that some of the distinguished visitors who will attend the Congress may also find it convenient to be present at some of the meetings of the Association.

The Kentucky Hotel, corner of Fifth and Walnut Streets, in the immediate vicinity of the Cathedral, will be the official headquarters of the Association during the meeting. It is desirable that those who expect to attend the meeting and wish hotel reservations should make application as early as may be convenient.

Sisters from outside the diocese desiring to make reservations for places to stay during the meeting may communicate with Rev. Felix N. Pitt, 433 S. Fifth Street, Louisville, Ky.

### FRANCISCAN EDUCATIONAL CONFERENCE, 1926

The Eighth Annual Meeting of the Franciscan Educational Conference will be held at Mt. St. Francis College, Floyd Knobs, Indiana, on Friday, Saturday, and Sunday, July 2, 3, and 4, 1926, under the auspices of the Very Reverend Provincial Superiors.

Ascetical theology is the subject chosen for this year's meeting

of the Franciscan Educational Conference, and with its vital appeal to all sons of St. Francis a large gathering of Friars is looked for. But a special invitation to attend the meeting is extended to the Masters of Clerics and others who have charge of the spiritual direction of our young people.

*Friday Morning, July 2*

8:30 A.M.—Opening of the Convention by the President, the Rev. Thomas Plassmann, O.F.M. Reading of Minutes. Reading of Reports. Appointment of Committees. Business.

Paper: Asceticism and Mysticism of St. Francis of Assisi. By the Rev. Antony Linneweber, O.F.M., St. Boniface's Monastery, San Francisco, Calif.

*Friday Afternoon, July 2*

3:00 P.M.—Discussion of the Paper: Asceticism and Mysticism of St. Francis of Assisi.

*Friday Evening, July 2*

8:00 P.M.—Paper: The Spiritual Life According to Franciscan Masters. By the Rev. Edmund Krautkraemer, O.M.Cap., St. Antony's Monastery, Marathon, Wis.

*Saturday Morning, July 3*

8:30 A.M.—Paper: Mental Prayer after the Franciscan Masters. By the Rev. Richard Brunner, O.M.Cap., St. Bonaventure's Monastery, Detroit, Mich.

*Saturday Afternoon, July 3*

3:00 P.M.—Paper: The Franciscan Retreat. By the Rev. Bede Hess, O.M.C., St. Katherine's Monastery, Seaside Park, N. J.

*Saturday Evening, July 3*

8:00 P.M.—Paper: Outline for a Progressive Course in Ascetical Theology. By the Rev. Raphael M. Huber, O.M.C., St. Bonaventure's Monastery, Washington, D. C.

*Sunday Morning, July 4*

8:30 A.M.—Paper: Study of One or Several Franciscan Masters. By the Rev. Cyril Piontek, O.F.M., Monastery of St. Mary of the Angels, Green Bay, Wis.

*Sunday Afternoon, July 4*

3:00 P.M.—Paper: A Franciscan Ascetical Bibliography with Brief Biographical Sketches. By the Rev. Victor Mills, O.F.M.,

St. Bonaventure's Seminary, Allegany, N. Y. Miscellaneous topics. "The Franciscan Studies." The Franciscan Biblical Society. Subjects to be treated at future meetings of the Franciscan Educational Conference. Reports of Committees. Reading of Resolutions. Election of Officers. Business. Adjournment of the Eighth Annual Meeting.

FR. FELIX M. KIRSCH, O.M.Cap.,  
Secretary.

#### NOTES FROM CURRENT EDUCATIONAL PERIODICALS

##### *Principles and Philosophy*

"*Make the Curriculum Fit the Man.*" Joseph Herschel Coffin, *The Survey*, April 15, 1926. The author condemns the multiplicity of courses offered in the modern college and argues for a "functionalized curriculum," based upon vital human issues to which adjustment must be made—and for which the college should prepare.

"*Development or Utility—Which?*" Joseph S. Taylor, *School and Society*, April 24, 1926. Mr. Taylor takes issue with the modern curriculum builders, whom he characterizes as "the wild men of our profession," on the value of the criteria they use for the selection of subjects. Catholic educators will agree thoroughly with the writer's opinion of what the curriculum builders should take into consideration.

"*The Constitution and the Curriculum.*" Andrew R. Boone, *School and Society*, May 8, 1926. An excellent summary of the legislation concerning the study of the United States Constitution in the various grades of the public school.

"*Evolution?*" W. C. Ruediger, *School and Society*, May 8, 1926. According to Dr. Ruediger, religion would have gained instead of losing if the evolutionary principles had been consistently and inductively taught in all high school classes during the last twenty-five years.

##### *College and High School*

"*The Individual in Mass Education.*" Carl E. Seashore, *School and Society*, May 8, 1926. An application to the college of the formula, "Keep the child busy at his highest natural level of achievement and he will be happy, useful and good."

*College Chapel Religion.*" George A. Coe, *School and So-*



ciety, May 8, 1926. An interesting contribution to the discussion which has lately arisen concerning the advisability of compulsory chapel attendance.

"*The Colleges and Fine Arts.*" Alfred Mansfield Brooks, *School and Society*, May 8, 1926. The writer calls attention to the fact that the fine arts are treated as negligible factors in the colleges and offers some good suggestions, the result of a lengthy experience in teaching art and in observing others.

"*Why Do Persons Go to College?*" Ray B. Hollingshead, *School and Society*, May 1, 1926. The article gives a summary of the reasons given by a number of freshmen why they are in college or why they think they are there.

"*An Unusual Experiment in Student Self-government.*" Frank M. Schwor, *Educational Review*, May, 1926. The author describes how the running of Ball Teachers' College, Muncie, Indiana, was left for a day in the hands of the students while the entire faculty attended a meeting of the N. E. A.

"*Youth Out of Bounds.*" Anna Shumaker, *Educational Review*, May, 1926. The writer makes a splendid appeal for the recognition of the rights of youth to express its opinion on matters of import, including its own education.

#### *Educational Psychology and Educational Tests*

"*How to Make a Course of Study in Reading.*" M. E. Herriot, *University of Illinois Bulletin*, xxiii, No. 18, January 4, 1926. (Educational Research Circular No. 42). The technique of preparing a course of study in reading is described and suggestions as to its content and organization are given. A selected, annotated bibliography of pertinent references is appended.

"*An Experimental Study of the Nature of Improvement Resulting from Practice in a Motor Function.*" Arthur I. Gates and Grace A. Taylor, *Journal of Educational Psychology*, xvii, April, 1926, pp. 226-236. The improvement brought about by practice in a tapping test seems to be wholly due to the acquisition of subtle techniques of work and adaptations to working conditions rather than to any improvement in neural mechanisms or to the stimulation and acceleration of growth of "capacities."

"*On the Influence of Education on Intelligence as Measured by the Binet-Simon Tests.*" David Wechsler, *Journal of Educational Psychology*, xvii, April, 1926, pp. 248-257. A significant

decrease in variability of mental age with increasing chronological age (from years eleven through fourteen inclusive) is presented as evidence of the influence of education on intelligence as measured by Binet-Simon mental age ratings.

"*The Standard and Probable Errors of Measurement.*" C. W. Odell, *Journal of Educational Psychology*, xvii, April, 1926, pp. 258-262. The differences between several of the more commonly used formulas are pointed out and comments are made upon their meaning.

"*Age Distribution in the Grades as a Measure of Mentality.*" Howard J. Banker, *Journal of Educational Research*, xiii, March, 1926, pp. 155-170. The divergence of the curves of chronological and mental age at any grade is a measure of the mean mental deficiency prevalent in that grade, and the mean divergence of the two curves for all grades is a measure of the mean mental deficiency within the school.

"*Is Classification by Mental Ages and Intelligence Quotients Worth While?*" T. L. Torgerson, *Journal of Educational Research*, xiii, March, 1926, pp. 171-180. Increased educational efficiency is found to result from the classification of pupils in homogeneous groups according to ability, even when there is no further differentiation of progress or of curricula.

"*Handwriting Survey to Determine Grade Standards.*" John G. Kirk, *Journal of Educational Research*, xiii, March, 1926, pp. 181-188. This, the first portion of the study, deals with the quality of handwriting necessary for social correspondence.

"*Standard Deviation Versus Age as a Score Unit.*" G. M. Willson, *Journal of Educational Research*, xiii, March, 1926, pp. 189-196. Increased reliability and greater significance are claimed for the standard deviation as a score unit. Concrete cases are cited to demonstrate that mental or educational age is often a misleading unit for test score comparison and the superiority of the standard deviation is shown.

"*Study Habits of High School Pupils as Shown by Close Observation of Contrasted Groups.*" Percival M. Symonds, *Teachers College Record*, xxvii, April, 1926, pp. 713-724. Significant differences in the methods of study of five good students and five poor students were noted by intensive observation. An attempt was made to corroborate these differences in the groups by tests. The importance of the assignment is stressed.

## REVIEWS AND NOTICES

**English Literature**, by George N. Shuster, assistant editor of *The Commonweal*, and professor in St. Joseph's College. Norwood Press: Allyn and Bacon, 1926. Pp. 527.

Catholic teachers of high school classes in English literature who have desired a basic text not needing constant apology either for its appraisal of certain literary movements or works or for its failure even to note other literary tendencies significant from a Catholic point of view will rejoice over this recent volume by George N. Shuster, former head of the English Department, University of Notre Dame.

"Aiming to write as entertainingly as possible for young people," the author is, nevertheless, definite and exact. In twelve chapters, he makes the usual divisions into literary periods—Anglo-Saxon, Norman, Age of Chaucer, and so on to the Post-Victorian Age, unfolding the special characteristics of each period through an interpretation of historical background and a study of the writers who have contributed to the "long and bright tradition of English letters."

But the treatment is not at all usual, combining an appreciation of artistic achievement with a scholarly understanding of Catholic principles and practice, yet with no confusion of values. Literary cleverness is not accepted as a satisfactory substitute for moral worth, nor is orthodoxy confounded with art.

The references at the end of each chapter will be helpful to both teacher and student. Guiding questions furnish an abundance of material for both individual and class projects.

SISTER MARY CATHERINE.

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**Latin Drill Book**, by Ernst Riess, Ph. v+114. Latin, concise grammar and drill book, by Charles W. Siedler, Ph. 144. New York: Globe Book Company, 1925.

Both of these pamphlets aim to facilitate or at least to aid in the task of mastering the essential forms of Latin grammar. They appear to have been inspired by a statement in the "General Report" of the Classical Investigation, page 141: "those forms which are set for learning should be so thoroughly mastered that a recognition of a given inflectional ending and of

the grammatical ideas possible for that ending will become practically automatic."

This statement from the "Report" is very timely, although it is a principle long recognized for many generations by our forebears. The modern high school student of Latin does not learn his forms well, for the simple reason that most modern first-year Latin books are planned to be interesting, not useful for purposes of serious work. A well-organized text, of which there are very few, does not need to be supplemented by a special drill book. Nearly all modern first-year texts, however, do require this special aid.

ROY J. DEFERRARI.

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**Orations of Cicero**, with a selection from his letters. Edited with introduction, grammatical outline, notes, vocabulary, exercises in prose composition, by Frank Gardner Moore. Boston: Ginn and Company, 1925. Pp. xcv+552.

Why another edition of Cicero's selected orations and letters for schools? Of the changes in the methods of teaching Latin which have been developed in the last decade or so, probably the best involve a judicious attention to the relation of Latin words to English words; a serious treatment of the content background, which of course entails a genuine effort to obtain a good understanding of "what it all is about"; an earnest attempt to show how the problems which the Romans had to face were to a striking degree similar to many which have already appeared and are still rising before the American people today; a study of the author's character as portrayed in the works studied; and finally, an understanding of the peculiarities of Latin style, particularly the tropes and figures, and their influence on English prose style. All of these aims have received attention from Dr. Moore in this volume, either in the nicely proportioned introduction or in the concise and pertinent notes. No other school edition of Cicero contains all this to a like degree of excellence.

Throughout the volume evidence of a thorough acquaintance with the bibliography of Cicero meets the reader on every hand. The "Brief Bibliography" published on pages xciv ff. should be very helpful to teachers, although many other useful works are referred to here and there in the foot-notes. The recommenda-



tions of the "General Report" of the Classical Investigation have been duly considered, but Professor Moore has not followed these absolutely. He has viewed the requirements of his "Cicero" on much broader basis, taking thought of much other sound advice. In short, I believe that this school edition of "Cicero" is far superior to any other—at least from the standpoint of the modern trend in Latin pedagogy.

ROY J. DEFERRARI.

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**Principles of Secondary Education**, by Willis L. Uhl, Ph.D.  
New York: Silver, Burdett and Company, 1925. Pp. 692.

The present volume is not the production of a single author but a collection of articles by various writers on the field of secondary education. The effort has been to render accessible to the student some of the valuable information that lies scattered through the periodical literature on the subject. In doing this, the editor has rendered a very fine service.

For the purpose of reference, the work is very useful, but it is severely handicapped as a textbook for the classroom as it labors under the difficulties common to all compilations. Among these may be mentioned a lack of unity and continued development in the presentation of the matter and, in several cases, an insufficiency in the treatment. In addition, the general make-up of the book and its failure to set the various ideas off effectively greatly impair its utility.

J. R. R.

### Books Received

#### *Textbooks*

Boylan, William A.; Taylor, Albert: *Graded Drill Exercises in Corrective English, Oral and Written*. New York: Noble and Noble, 1925. Three volumes, Book I, Pp. 82. Price, 50 cents; Book II, Pp. 103, price, 58 cents; Book III, Pp. 131, price, 65 cents.

Carpenter, Frank G., Litt. D., F.R.G.S.; Carpenter, Frances: *The Clothes We Wear*. New York: American Book Company, 1926. Pp. xi+198.

Dumas, Alexandre, Père: *Henri III et Sa Cour*. (Edited by Maurice, Baudin. E. Edgar and Brandon). New York: Oxford University Press, 1926. Pp. x+174. Price, 95 cents.

Egan, Maurice Francis; Brother Leo; Fassett, James H.: *The Corona Readers, Fourth Reader*. Boston: Ginn & Co., 1926. Pp. 328. Price, 80 cents.

Kennedy, William H. J., Ph.D.; Sister Mary Joseph, Ph.D.: *America's Story; A History of the United States for the Lower Grades of Catholic Schools*. New York: Benziger Brothers, 1926. Pp. 436. Price, \$1.08.

Kennedy, William H. J., Ph.D.; Sister Mary Joseph, Ph.D.: *Teacher's Manual to Accompany "America's Story."* New York: Benziger Brothers, 1926. Pp. 84. Price, 15 cents.

Shakespeare, William: *Comedy of Errors*. Edited by Clarence Stratton. Boston: Allyn and Bacon. Pp. vii+143.

Shuster, George N.: *English Literature*. Boston: Allyn and Bacon, 1926. Pp. x+527. Price, \$1.60.

#### Educational

Armstrong, Caroline; Clark, Willis W.: *Los Angeles Diagnostic Tests. Fundamentals of Arithmetic*. Los Angeles: Research Service Company.

Brooks, Fowler D., Ph.D.: *The Applied Psychology of Reading*. New York: D. Appleton & Co., 1926. Pp. 287.

Buckingham, Burdette Ross: *Research for Teachers*. New York: Silver, Burdett and Company, 1926. Pp. v+386. Price, \$2.20.

*The Carnegie Foundation for the Advancement of Teaching: 20th Annual Report of the President and of the Treasurer, 1925*. New York, 522 5th Ave., 1925. Pp. 241.

Edgerton, Alanson H., Ph.D.: *Vocational Guidance and Counseling*, including Reports on Preparation of School Counselors. New York: The Macmillan Co., 1926. Pp. xvii+213.

Hardy, Marjorie: *First Grade Manual for the Child's Own Way Series*. Chicago: Wheeler Publishing Company, 1926. Pp. 304. Price, 80 cents.

Horn, John Louis: *The American Public School*. New York: Century Company, 1926. Pp. xix+404. Price, \$2.00.

Howerth, Ira Woods, A. M., Ph.D.: *The Theory of Education*. New York: Century Co., 1926. Pp. xv+413. Price, \$2.00.

Ingraham, Jessie E.: *Los Angeles Primary Reading Test*. Los Angeles: Research Service Company.

Klapper, Paul, Ph.D.: *The Teaching of History*. New York: D. Appleton and Company, 1926. Pp. xx+347.

Mueller, A. D.: *Progressive Trends in Rural Education*. New York: The Century Company, 1926. Pp. xxxii+363. Price, \$2.00.

Wilds, Elmer Harrison: *Extra-curricular Activities*. New York: The Century Company, 1926. Pp. xi+273. Price, \$2.00.

#### General

Beaudin, Dom Lambert, O.S.B.: *Liturgy, The Life of the Church*, translated by Virgil Michel, O.S.B. Collegeville, Minn.: The Liturgical Press, 1926. Pp. 94. Price, 15 cents.

Feely, Raymond, T.S.J.: *Mending the Nets*. New York: Benziger Brothers, 1926. Pp. viii+112. Price, 60 cents.

Sister M. Eleanore, C.S.C., Ph.D.: *The Little Flower's Love for the Holy Eucharist*. New York: Benziger Brothers, 1926. Pp. 32. Price, 20 cents.

McDonald, Irving T.: *Hoi-ah (Andy Carroll's First Year at Holy Cross)*. New York: Benziger Brothers, 1926. Pp. 187.

Martindale, C. C., S.J.: *The Difficult Commandment*. New York: P. J. Kenedy & Sons, 1926. Pp. 71. Price, 70 cents.

Moffatt, J. E., S.J.: *Thy Kingdom Come, Series IV, God Beckons Us*. New York: Benziger Brothers, 1926. Pp. 57. Price, 20 cents.

Newmann, Henry, Ph.D.: *Drums of Morning, Inspirational Readings*, chiefly from modern writers. Boston: Little, Brown and Company, 1926. Pp. xiii+242. Price, 80 cents.

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